By Isaac Newton Youngs.

I. 1.

1815 to 1823.

PAPERS
OF
SHAKERS
42
Shakers
N.Y.
Canaan.

Instructive & valuable.
Family & Meeting Journal.

Narrative of Various Events.

(Chh. Family on Mar 24, 1821)

Beginning April 1815.

By Isaac N. Youngs.

April 2: Mother Lucy first introduced the manner of motioning with the hands, while singing laboring song — thence we practiced it in hymns, anthems &c

9th Daniel Wood's song entitled the Lambs war comes forward.

May. — The anthem entitled Mother's children is sent to Ohio, with the song pricked down: — the first thing of the like among us.

It was pricked by William Seeley. —

N.B. A few Items belong to last year I will insert on this page.

In the year 1814 An adtition was put on to the north end of the great house. In the summe

August 28th 1814 Great flood, which broke the trip hammer dam, destroyed the Carding machin house & contents, a great deal of cloth &c. &c. & did a vast deal of damage about our houses, dooryards &

September 26th Evening The Church assembled in the meet ing house to hear a writing concerning military duties. — It was agreed that we would not pay fines

October 18th Eleazer Deming went off. —

November. — The North family are set off by the selves. they have formerly depended chiefly on the Ch

Nov 8th Nathan Kendal & Thomas Loyd go to Harvard to remain.

Samuel Ellis goes to the North house to live the mon

Decemr. 13th Samuel Spier goes to the second order to be the elder brother there; as Joseph Green has proved addle!

14th Benjamin Goodrich at the 2d. order, ~~formerly~~ (lat called Ezekiel,) is shut out of union & taken to Charles Goodriches, for his unfaithfulness.

December 1814. continued.

17th Martha Cunningham, at the 2d order, is taken to her relations, because of not keeping the faith.

31st Another outcast! Joseph Green is fitted out with clothes, a horse & cutter, & clears out to seek his fortune among the beggarly elements of this world.

Sometime in the forepart of this month (Novr) a change of a public nature takes place.

The North family & all the young believers in this in this society are called the family order;

Elder Br Amos Stowers' family, is the family south of the Chh, & the house next south, are called the 2d family. Those formerly called the first family are called the 1st Order. Those formerly called the 2nd family, at the Office, are called the 2d Order.

June 8th 1815.

John Barns, (formerly called Father John) is released from his place of office & trust, and a place is provided for the present for him to live with us. He is to be called brother John.

Sab. 11th Being assembled at the meeting house, and after singing the fountain of Love E. Br. spake of feeling as tho' there were a great weight of the flesh: we there sung the hymn entitled my Mother; but it

seems to feel no better yet. Mother spake and said
"If each one can bring a little weight of the flesh here, I shou
think each one might shake a little;" so we all shooke.
then we labored two ranks facing each other; then ha
a short intermission. E. Br Samuel Spier is take
with operations of power; goes to John Barns with sig
kneels down, speaks to him in an unknown tongue,
very loud, & powerfully. (& I believe, took his state of
soul upon him;) Walked round in deep distress; fel
on to the floor, in apparent agony, turned black in his
face; & one might think he was dying:—after a fe
minutes he is released. — The youth steppe
out & formed in order for laboring: E. Br Samuel then
with operations & signs came to Isaac Y. & Garret L.
& laid his hands on their heads, saying, "I lay my
spirit & power upon you." After laboring, he cam
again & laid his hands on Samuel E. Isaac Y.
Bushnel F. Anthony B, Garret L. & William F.
saying The spirit of the Lord rest upon you, 'tis
by my spirit saith the Lord: thus saith the Lord.

June 21st. It is the gift for each one to repeat orde
in meeting.

25th. Sabbath evening, after union meeting, we mee
in the new meeting room, which is only lathed, &
a rough floor laid, we sing, Make thy garden gro

Saints triumph, & Freedom: nothing else is done, or said!

Some back accounts

January 10th 1815. Second family move into their new house.

Jan 7. The ministry &c come to the resolution not to pay military fines, & make known the same to the board of Officers.

The brethren are warned to appear before the court Martial.

A writing is formed to send to court, in behalf of the delinquents.

February. Calvin Green, Johnson S. Amos B. & Morrel Baker, go to Hudson, to attend court, respecting the delinquents. In this court, all who had any excuse, one side of religion, were exempted.

200 pamphlets, called the Declaration, printed, concerning military affairs: stating our reasons for noncompliance. &c &c.

March 1815. We begin to improve the new dining room in the great house.

April — Some alterations are made in the upper part of the meeting house, to make it more convenient &c &c

(6). May 1815.

This month the meeting house roof is repaired & the picket fence repaired, & stone stumps put to the bottom of the posts.

July. David Meacham & Stephen Clark are appo ed as overseers concerning flock & herds &c.

August 8th at donation of 300 dollars is given by the Church to the inhabitants of Petersburg Va. on account of a great loss by fire.

This season a consultation is held concerning painting roofs, & it is agreed to tar such roofs as barns, sheds &c.

The 2d. orders' house is repaired this summer.

The trip hammer dam & shop built this season

Aug ~~Sept~~ 27th. David Meacham jr. goes to live on the lot of family deacon.—

Sept. 7th. Esther Bennet goes to Watervliet to li

20th. S.G. commits suicide aged 69. $\overset{m}{8}$.$\overset{d}{10}$.

October 12th John Barns returns to Alfred, company with John Wadley & Joseph Stone.

Further commotions in these days about military affairs — A span of horses & a waggon are siezed at Watervliet for fines

July 2d. The young brethren & all under 45 take it upon the (or suffer it upon them) to do all the milking on Sabbaths, bu this is soon revoked.

July 8th. 1815.

Charlotte Fitch here to see Bushnel F.

7th. Some men and women came up from the hallow & go into the North families pond together !!.

27th. or thereabouts. Jeremiah Talcott goes to the family, called the mill family, to be elder.

Molly Smith goes to the north house, to stand as deaconess; #Hannah Train takes her place in the Office. & Susannah Ellis goes to live at the 2d. Order.

July 31. Sab. A.M. we have no meeting but our house union meeting.

August 13th. Bushnel F. burns the letters he had received from his father & Mother, to break of old ties.

Septr 10th. Bushnel F. Anthony B. & Garret L. sign the Covenant.

Septr 15th. About this time some of the brethren that are on the militia roll. sign a discharge from the Church's interest, that the world may not be able to get fines of them. &c &c.

About the last of September there is a conclusion to pretty much refrain from drinking spirits.

October 16th. Lydia Higby gives up her place in the Office, on account of weakness of body, & Ursula Bishop takes her place.

Novemr. 9th. About this time Rufus B & Calvin G. are writing concerning military affairs.

& staid there till March - 1817

1815

November w. 15th: Eve meeting we sing for the first tim a little hymn on gospel relation &c. E. Br: spake his faith & experience about fleshly kindred; to this import, that when he first believed & was filled with the gi of God, & got hold to feel his spiritual relation to the people of God, & to the gospel, his fleshly kindred felt the most distant to him of any creatures he ever saw, & he felt s ashamed of them when people came there, to see them so bound up with the flesh, that he did not know what to

He said it was that old *nature*, the *tie* of the flesh that felt so hateful, (not the persons.) And as there must b a distinction & reservedness of union between the sexe while on our travel out of nature, he would also recommend a little more care between natural relation or blood kin. &c. &c.

19th: While singing the verse Mother's love will carry us thro &c - the singers clap hands, & the marchers do not

23: Second order move into their house.

Decem: 4th. E. Br. John & Calvin go to see M. Van Bu

w. 6th. Two Bigelows, & 15 or 20 more, come in a riotous manner to the 2d: family, to take away Susannah Shepherd.

7th. Some Officers are here to take the delinquents the constable takes Jonathan Wood & David Rowley

July 6th 1815 — P.M — [redacted]

In the meeting house assembled — I find Br & Sisters — says Mother that when there is a great deal of hand labour to be done — that there is but little sensation of thankfulness — the sense appears to be drowned in temporal things — when one has a little cross to take up, they feel as tho' there was but little cause for thankfulness — But when a soul can really sense what they are called from & what they are called to, it is easy to feel thankfull — & if we cannot sense any thing else to feel thankful for — we ought to feel thankful that we have health & strength of Body to assemble here to worship God — for it certainly is a great privelage — & when it comes satturday night, then is the time to lay aside temporal afairs & concerns. — & to gather our sense to serve God — &c —

After labouring one song Mother says, there had not ought any labour but what can look pleasant — so walking along before the ranks, she says, well they do look some more pleasant — —

After the second song, Mother says, "Love" — the assembly follow suit — I cant be satisfied without more Love" (follows) & I will take up my cross & Labour for Love" — (follows also)

July 6th. A.M — 1815

Elder Brother speaks of the worlds threatning to sieze our property &c &c says that that the Elders & deacons in council assembled on 5th July 1815 — conclud that if any are called upon respecting the matter — that it is best to answer them we have no interest & stand to it — for in the sense of the law we have not — &c [redacted] D F Sh is gazeing about — better learn the way of God &c &c &c

July 7th 1815 —

A M Stephen Fitch comes here — goes down into the swamp — to see his 3 children — appears to be verry low — & still — does not stay long — goes away soon after dinner — he mentiond some about being liable to want William for a witness when his trial came on in relation to his wives &c — enquired how his two boys did — said their well-doing was his joy &c &c —

So far concerning him — —

July 7th P.M. Bushnel makes a conclusion to leave us & join himself to the world — On these considerations, that he never should be able to stand the test — & gain what he faintly sat out for — 2nd that he never should gain the union of the Breth & sisters — nor have his equal share of notice & privelage's as whereas he always had a hard row of it — & trying times appear to be allotted for his portion — & if ever he went away — he had better go now than to stay longer — & then go — he drew & signd a discharge — of all things pertain to the Churchs interest — Signifying at the same time that he had not ought against Elders brethren or sisters — not denying his faith — that he believed this was the only way of God — to which he had got to find relation — in time or eternity — I saw him before he had dressd to go — & I observed a singula appearance in his countenance — & had meditations respecting his relinquishment — but had no previous knolage of

Directly after, I was credibly informd of it hearin E Bro Speak to have his clothes geatherd — At this I was some surprized, though not as to internal circumstances — for as he was naturall highminded & had but little ability or feelin to govern his temper — & especially within a few days — he had run notoriously high — &c &c —

Yet notwithstanding all these things — I wept — & rejoiced not in his destruction — but felt grievd that he should make such a wretched choice — I considered if that was his way of thinking, I did not begrutch it him —

Soon after I heard of his going Elder Abiathar took hold of my hand & said, this must make you strong Isaac — I replied I hoped it would not weaken me any — — if you are faithful I shall love you greatly says E Abiathar. — &c &c —

Next morning as the sisters were getting into the ox waggons to go to pulling flax — Mother asked me if I knew where I was going? Bushnel said he did not know where he was going — I told her I was going to help at home unloading &c — well she said you must not hurt yourself — — —

Now these things concerning Bushnel — caused much sorrow through out the church — & brought me into a weighty consideration of the importance of being faithful I saw the danger & vanity of youthful lusts — (of any kind) which blind the senses with darkness & swiftly lead the soul to ruin — In these meditations I determined to arm myself with new strength, to free my self from the snares of Satan & set out with resolution to gain the power & victory over evil & keep the gospel for one — to be just & true to the cause — to be honest & faithful in all my proceedings — be thankful for the gospel — to be simple & little — obliging & diligent —

July 1815 —

reverenceing & respecting my superiors — kind & loving wi
my equals — examplary & steady with my youngers — & desir
the favour & union of all the people of God — I resolved
to lay aside all unpleasant & unsavoured expressions — all
excess of foolish plays — that are natural to youthfull minds —
& to place my mind upon the more lasting objects of the
Gospel — Sure said I none can stand but the sincere &
honest hearted — — therefore as E Brother said on said night
of the 7th of July — let him that thinketh he stands lest he fall — take
furthermore he said let none go to gathering up evil concerning
Bushnel — to make him a bad character — but let him
alone — & say but little about him &c &c — — —
this was the true sum of what Elder Brother said in mee
on the occasion —

July 8th after dinner as I was going by the Joiners shop I sa
Bushnel in near the door — he asked me to be so kind as to ask
E Brother to come & see him. I spake to Isaac Crouch & he
went up to the flax & spake to E Brother, who sent word to h
Bushnel to come to the lot & he would meet him. he went &
fell on his knees beseeching mercy &c — when the Elders returnd
at night they heard his opening even his whole life — & receivd
him in again — in union. I understood he made a great acknol
agement & spake of his faults — he said he always thot it
was an awful thing to leave the way of God, but never h
any sense atal about it, till he experienced it —

after union meeting he spake a few words to
me about the matter — he said that he never kn

any sense of hell — when he come to feel rejected and cut off from the people of God, then he could sense his former privilage & see where he had done wrong — he said he never sat out right in the first place — & it was his own fault when he lost union — & he was resolved for the future to humble himself — I told him that if he laboured for union & did that which was right he would as certainly find the union & love of the Brethren & sisters as he had a soul — — — This was the chief of an only conversation we, or he & I had together — on the subject

Sometimes I was asked how Bushnel apeard to feel I answerd he felt some as I should expect & appeard to be lower in his sense than he used to be — I said I thought it would do him a great deal of good, or else ruin him — And so I think now, that a soul that has had a privilage in this church for five years or more, cannot meet with so great an event without some material alteration in them! —

Some Observations on my past experience March 31st. 1816

When I look back upon the variegated scene of human actions & the instability of my own weak & inferior nature, the opperations of the gospel & influence of evil propensities upon my thoughts & actions — & well as the stupidness of my spiritual sense & the quickness of animal & earthly feelings & the ideas of my mind, I am confounded & know

1815

March 1816.

not what to think next – I view myself to be a ra
al being, possessd of nature thoughts & active powers to
display the same in action – I have measurably heard
the doctrines of men & know in a supperficial scale, the
ballance of human inclinations I see man form of tw
natural and spiritual natural appetites with consci
restricting them, all these I possess – I have heard past
experience of man declaring the immortality of the sou
& have seen the decay and frailty of mortal existence –
I have heard of, & in part seen misery & happiness I
have heard it testified that there was a future state con
inging happiness and misery in uncountable measures be
what time displays – I have heard that mans future hap
piness in future state depened wholly on his goodness in
this world. I have heard the gospel, testifing the opposit
of good and evil & the present & future rewads of each – I
have heard the testimony of living witnesses declaring the
fallen state & depravity of man, together with the only
way & means of redemption this last most immediately
concerns me – all of which I believe because there is
a part in me that testifies to the same. – I have believed the testimony of the gospel & since I received unders
anding faith, I have imbraced the doctrine of the cross –
I am a great stranger to the world of mankind & to the out
ward fashions of this world, but I find inbred nature, expo
in itself the whole stream of human depravity with all

its little branches — this I have sot out to expell by
self denial that I may inherit etarnal Glory — I have
confess'd all my sins in my knowlege — & labour'd to do justice
walk humbly before my God, But alass! one blow does not
expell or hardly benumb the beast, Busy nature is not
asleep whether I am or not, it keeps the bow continually
strain'd to dart me with poison. thus I see the watcher
must be ever awake & then the jeoparded soul runs the
risk of its safety lest the treacherous enemy disguises
itself & deceives the watchman, which to my sorrow it is
true is the seemingly unavoidable portion of my fate
for when fantomic peace presents, behold war!! when
untried right, lo wrong! — But it is in vain to serve
two masters, better make choice of one & feed not
thine enemy to give him strength to slay thee — I view
it foolish for one to make profession of righteousness
& carelessly give away to wrong — But O! my nature
is a strong tyrant working in my unguarded thoughts — last
December general opening I weighd the matter solemnly — & saw
that each stream whether small or great, was like its fountain
if great actions & words were wrong, little ones were of the same
nature — therefore I resolved to guard every action & word — to do,
say nor think any thing that was wrong, while in that sense
I could keep myself from any kind of wrong night & day
but when I grew slack & my sense overshaddowed I lost my
guard & evil would beset me — thus thro many feelings & senses

1815

16 March 1816

I have strugle along to this day — sometimes I felt comforal
& happy, othertimes dull & careless — I have sometimes dis
red some spiritual gifts of God — then at second thought why
should a fallen mortal inslaved in the bands of human deprav
presume to ask any more than reconciliation to take up
his cross against his lust & pride, untill he is more suita
to attain further favour of his divine maker — it is enough
for me to have the power over my own spirit, for this I am
not yet able to obtain since I am so grossly lost from purity
in that I have not that power over my thoughts & feelings
which I wish to have — But how is it; here lays a wond
how is it that a soul can be so sunk & not sense it —
I view my mortal frame & know it evils, yet cannot rea
ize the matter I consider my spirit & know it loss, yet I
can not feel it nor be effected with it; It must be I h
no sense but natural — & why am I made so that lesser th
should overbalance those of grater importance — my mind is
flesty that it is not weighed down with solomn meditations —
pray for tribulation but find it not because joy is so cheap
I meet with a little trial and complain because my fulne
is great — I strugle for liberty, but find it not because I am
bound — I seek to look with eyes but I am blindfolded — I was
my eyes with tears yet get no pity because I am hardhear
& why is it? do I altogather escape the notice of God? am I
right or wrong? I do not know that I do any sin in the si
of God — yet I am not right — O may I yet see — Happily the
the foundation of truth remains sure & I must find relation to
that either in Judgement or mercy —

~~[illegible]~~ 1816.—

But after all the considerations in relation to myself and all the survey that I can take at home, my eyes cannot but see (ah see yea and what is more, much easier than I can see myself—) the deplorable situation of my fellow mortals who are blindly lost in the darkness of human nature— There is Bushnel Fitch who is as good perhaps by nature as the generality, but he appears to have a verry hard row of it— I have had many serious thots about him, for it seemd that he was not much better than he was before he went from us & I have been disappointed in that it did not alter him more one way or the other— he feels much tried that he cannot have more management of his joiner work &c, feels verry uneasy about not having more tools, and stirs up to make some now & then— Rufus 19f4in me that he was 94t in a verry 9.44d w16 that he had been quite shy of them for som2 tip2 — he spoke verry 59bl cl4p199 to p2 about them cl4pp1ss2s that I p1d2 — & many such things I have observed that caused me to querry whether he was justified, but says I to myself— time will determine the matter & I do not mean to trouble myself about others more than I can help— April 8 1816. as I was to work at the mill with Rufus there was some talk about Bushnel I perceived they thot whether he had gone off— Rufus told me that he was not in a verry good way of late— that he had not been a verry good confessor of late but that he would own a thing when he was certainly found out—

but says he that is a verry poor way - and it is verry hard
Rufus for one to be cheated of their souls salvation and the
flesh too, they had better have one or the other Rufus said
called upon him to free his mind and be hanest for it was
in vain to try to get along with sin covered - he said h
had come every s1tt2rd1s 93ght but had nothing t4
till finally E Br told him he need 44t come for it wou
do him no good unless he was honest - but they kept invi
him to be free & open his mind, but B, said he did not fe
prepared - Ruf5's said they had certain knowlege of some
things he had done that was wrong - but he declind b
honest - this was in the forenoon after this I expected
would go off - at night E Br told him he had better m
up his mind one way or the other, he replied he should m
up his mind in the course of to day an tomorrow & sure
he did - the last I saw of him was just after the shell
sounded for Breakfast and he went while we was to b
b.fast Amos J & Samuel Jonson saw him go down the lane
I heard of it right after breakfast which shocked me so
but I was glad he was gone & I perceived the Elders we
I believed the generallity were not somuch shocked ~~so~~
as they were when he went off before forever consider
he was not likley to make a good believer if he s
here ever so long for he would not take up his cro
& be good & simple — &.

At night meeting we attened meeting in both houses because it ~~raind~~ stormd Rufus at the East house spake to us as follows it is likely the Brn & S's have heard that Bushnel Fitch has turnd his back to the way of God and we that it would be best not to say much about it to back orders at present or make much of it among ourselves, as he had made his own choice & he chose the comforts of this world rather than the gospel - and his feeling was that he could not be great enough to suit him - I think he had better go now than to stay here longer & then go - we feel clear in relation to the young man & believe we have done the best we could according to the wisdom that God has given us. Some may feel as though there was not wisdom used with him not kindness enough or severity enough - but we feel justified, we have labourd a vast deal with him to help him but he did not receive it - & I desire it may be a warning to us all to love the gospel & be thankful for their privelige." &c &c

April 12th. Bushnel comes to the office & settles off I understan he was quite manly - he cried - ate dinner there, asked liberty to kneel with them once more - said he did not expect to take any more comfort -" And surely I think he cannot - I think he never can regain his privelage here -

April 12th. E Br informd me it was the gift for me to move from the East house to the west house & for Sarah B to support union with Angelic & I. So I moved on the 13th. Sarah has had a great deal of trouble with him for some time and I labourd to comfort her all that I could tho I did not see her till sabbath afternoon, she seemd to be growing more comfortable &c —

April 17th: It appears by what we learn to day that Bushnel was not satisfied to be alone in the fray: last night after our meeting Bushnel showd himself to William F at the east Barn as Wm went to see the oxen, & commun with him advising him to go now if ever he went ~~&c &c~~ & wanted him to take Benjamin with him &c. — This mor William made his choice to leave us but declind taking Benjamin — & Benjamin said he did not want to go So William wrote a billet to signify what clothes he wa His clothes was gatherd & he wore them that he broug with him — Nicholas went with him to help carry his things — So we thankfully bid adieu to those two William & Benjamin came back here from their fa the latter part of April 1815 — Now let any consider the effects of affection and ones own nature which causes ~~them~~ souls to make such wretched choic O may I escape this dreadful Gulf of deception — How can one expect to find comfort when at the sam time they are plunging themselves into the dep of misery

April 21st. 1816 Mothers gift to us is, "If we rejoice at all, we must rejoice in tribulation that the people of God cannot rejoice in any thing but the cross & tribulation in this world & we mu labour for Meekness & patience". E Br. speaks some on the gift. says the unfaithful will leave us & we must ~~f~~expect to feel their hatred & enmity pressing against us" ——

ril 28th. Mother sends a gift to us, viz that, "The time is come for every one to leave off cursing & hating one another & turn our feelings to bless — & have our labour more within us to take up our cross against our own natural dispositions and ways" — ~~E Br speaks~~ the Elders speak upon it, desiring that we might be in a labour to gain this gift & keep it —" & surely I think that, after all the highest pretentions of faith & salvation, if a Soul has not this gift he is destitute of real gospel works — for to us in this world this comprehends the whole work of redemption —

29th. We have liberty to s5pp140t 3ŋ34g every f03d16 night & continue sabbath night as we have done —

About this time Hannah Train quits the office —

orepart of May Jonathan Lilick & his wife goes to the world

Willson I understood was about to go but he repented ——

May 8th. Jethro Turner, formerly called Elder Brother at Watervliet ~~gives~~ up his lot of care & comes down to live at the 2nd order. Thus every one must have a trial of their faith. &c & they that can drop the easiest from higher to lower, will be the most comfortable

1816

May 11th Mother returns from Watervliet –
12th sabbath. E Brother informs us that Jethro Turner had resigned h
lot & he together with the west, felt his gift was out & it was
best for him to return to his Brethren – & that Samuel Pease w
Elder Brother in his stead &c — 18th Ursula Bishop came from the o
into the first order – soon after Hannah Train leaves the office +
sab 19th morn. E Br. speaks again on the above subject – & said that
he understood Mother wished to have him speak just so –
the substance was simply this, that J2th96 h1d 939 run th04
g3ft, that h3s g3ft w1s 45t – & 3f 196 wanted to h94
the particlars th26 w1s unw1s2 – but for an understandin
h2 w4jd r2p21t the last v20s2 in the f5th2os 4f 4jd
19th after first Meeting we have a previlege to begin to read the
sacred book of the sayings &c of Mother Ann – & it is the
most interesting narative ever presented to my eyes. it sho
so clearly the power the purity & truth of Mothers testimon
that my soul loves it with all my heart – & my spirit pa
for a verry small share of that everlasting sincondemning
energy that ~~[illegible]~~ filled her soul – +
When I read these precious testimony & compare my self with
the travel, doctrines & spirit of our first Elders (yea and
most any other being) I feel ashamed & say within my self,
what am I, oh miserable wretch that I am, I am not worth
of my privelege I am destitute of travel of soul, I am void of
mortification, I have a fullnes of happiness, (or rather ease)
and abundance of evil nature – but a sense of my loss I am destitu

+ & Susannah Ellis goes in her stead –

know these things but cannot sense them - why is there suc
difference between knowing a thing & really sensing it
st week in May Hepsy Lock (wife of David Lock) goes of to the
orld to the joy of believers - we understand about this time
y Israel Hammond who first saw Bushnel Fitch at Albany
hat he was in great concern about himself & did not know
but he should have to come back again, if he went to the back
rders - but Israel told him he never would get into the
hurch again - so foolish is a carnal nature, to lead one
into ruin - & then the marred creature seeks comfort but
cannot find it - thus folly rings the heart & strengthens the
bands of an evil nature ——

June 3rd Mother E Abiathar. S Ruth & Rufus Bishop starts for
the eastern Churches ——

9th. We have read in the aforesaid Book ever sabbath since the 19th.
it is truly refreshing to hear the testimony and gifts of Mother
& the Elders. I believe my soul feels the power of their spirits
when reading & I believe I am blest with more victory &
protection over my secret enemies, espicially that that is most
apt to take advantage without fore knowlege = When sensing
what I read to day concerning the rewards & punishments of
good & bad works & the enlightning instructions of Mother
it enlightens me & strengthens my faith beyond what I ever
felt before -

10th Elder Br John Henry Markham & sister Rachel & olive go to
Watervliet to see the people there, return on the 14th.. See William Fitch
he begs for a priveledge &c.. I understand he told Nathan Slosson

& some other Brother with him, that he had not committed an
since he went away — but had felt a deal of trouble &c —
June 16th: I finished reading the said book. & now I am thankf
with all my heart according to my weak measure, for the gifts o
God, in recording those sayings, it does me good — From the 2nd
of June when I read Mother's prayer I have felt a stronger
determination to keep the gospel than ever before — for seeing th
purity of the gospel & the wickedness of a carnal nature, con
ted & laid open so plain in the power of God, I cried to God
give me grace to see myself & sense my evil nature as it reall
was, & this is a strength to my soul — & I will abide in this
gospel, come whatever may —

June 21st: As I was at the North families I saw William
who had a few minutes before arrived, I asked him how Bushnel
felt about his coming, he said Bushnel chose he should come if
he wanted to — I asked how Stephen felt — he said Stephen was
some loth at first, but finally freely consented — well says I
William I do not wish you any bad wishes, I hope you wi
make out well, — & I hope he will be faithful if he sta
among believers & never bey the world again, for he will
be a miserable wreth & a burden to others if he does not st
to the faith & cross ——

Watervliet June 29th: after being here to work since the 26th, aft
chiefly finishing my work for this week, as I was walking rou
to see things; I was alone near the head of the pond, & I felt
considerable sensation, being at the place where our first Eld
opened the gospel, I felt thankful for the gospel, for my privile

the way of God – and the protection which I had found – While considering the Brethren & sisters in this place, they show the same spirit & feel like the same fruit. this is an evidance that believers are one, they are alike & possess one gospel – and are joind in union – And as I have observed to some, there never was two good Believers but that loved each other dearly –

July 4th I came home, when I arived I felt there was no home like this – I found there had been a move here since I went away – Elisha & I was placed in the 3rd loft S E room. G Lawrence & Grove D went into the room north of us together with B Bruce Moses M. & W Hammond, the Elders having moved into their new rooms on the 22nd of June – I understand that W Fitch went to the east house to live on sabbath P.M June 30th 1816 having staid till then at the north house from the time I spake of his coming from Albany –

July 7th I understand that James Smith arrived at his place to live, after being expected some time –

Some Observations on my situation Since I returned from Watervliet, I feel as tho' I was passing thro dark places I cannot feel any gift or sense, I fear I am loosing protection – an evil nature tries to get the day. 11th &c. secret enemies intriegue: evil thots harrass & ugly feelings present themselves – 12th I discover by myself the things of this world – & how natural is the desire of the knowlege of good and evil – mortal inclinations rise to great degrees & evil rages almost past withstanding – my natural spirit within me says, "Shall I live here on Earth all my days

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and not know any thing of this world or understand the evil with the good - O let me give away a little, what can be the harm to feel after knowlege?" - My soul says, "take care take care, do not voluntarily give a morsel, for every sensation of evil tha is even permitted degrades me & brings me under condemn before God & endangers me to judgment!" And there is anothe part, which remains yet to be decided whether it belongs to t soul or to nature, that says "prehaps this is not wrong if I do not give away for the purpose of satisfying an evil nature if I take up my cross what can be the hurt, I know I cannot be perfect. I cannot bid every evil defiance, un I travel to it. And I must expect to have a grapple to entirely out of the flesh - — And how shall I decide alloways decide what is really right - I hope I shall not be left to any sin - but that I may be enabled to see the law of sin & shun it"

July 14th. I understand that Bushnel Fitch attend pub meeting at the meeting house - he says he shall come here & seek a privilege some where among believers -

m 15th. night meeting Elder Brother speaks of a gift that Mother communicate
she had laboured, & felt a gift, viz
them for the Church - the Substance was as follows, that, whereas it ap by the apperation of the season with respect to vigitation that there must be a universal scarcity throughout the land, it was our duty to be saving prudent, not to waste any thing - & she felt what was best for us to do r specting cookery &c - not to have any wheat bread put on the table s of 24 hours after it is baked or rye and indian bread - but jonny cake m be eaten warm - pyes, sweet cakes, ginger bread &c might also - And wh we had veal, mutton or any kind of fresh meat kill'd there was a

that was most suitable for broth, & there must be a bowl of broth set on for every brother & sister in the family without exception, not let one miss — Mother said she utterly forbid pealing potatoes the second time Elder B was quite zealous, he said ~~the~~ the people of God were blest according to Christs words & they knew how to use these blessings & how to be saving in time of scarcity — but he said if there was a pinch we must be alive to God & not have our minds upon our bellies as that was not the motive of the people of God &c &c —

Thu. 17th Elder Br speaks by way of question, he says "there is William sley has sought for a privelege in the Church — he is not a man that will trouble us, he is not fond of foreign news or much of the worlds stories he is peaceable — does not seek to be great — & he thinks it is a greater privilege & he can travel faster in the Church than where he is. And now what I want to know is, whether you will unite with the gift of the ministry & Elders" if you will, you may signify it by some motion, we all bowd & motiond with our hands in the affirmative.

Thursday 18th Pell Nicholas went & conducted William here — went to live at the east house & I with H. M. —

19th Pell Hannah Ann Turrel is taken away to go with her Mother for Willson again concludes to go off to the world, together with his Wife. Such deceitful false & rotten hearted pretenders will finally have to see them selves & repine in woe; for God is not mocked.

17th & 19th ?!! I experience I know what — But O how long! how long! shall I remain subjected to weakness, why is it! why cant I break out & be a free soul — If there is a God, and an opposite, if there is good & evil Heaven & hell, Soul & body, nature and grace — why can I not realize it, & make a thourough work of it — must I be dreaming, half sleep & half wake — I mean well, but my soul is lifeless — O that I could see my self, & sense the reallity of these things — I say within my self, does my soul travel any, I cannot stand still, yet what have

gaind - surely I have nothing to boast of - But I ~~my~~ must g
along thro earth as well as I can, if I cannot have sight I must g
by faith. Flesh is Flesh, and they that are all over in it cannot se
or see themselves, but O if I could once get my head out, I wou
hate the flesh with all my feelings & never get catched with it aga
24th 25th & 26th !!! & For some cause it appears that my soul & body is boun
I do those things that I would not - but it must be I am not just ri
some how or other - I feel exceeding shiftless & good-for-nothing - I dis
of being able to sense the gospel or the gift of God - But as we have
Lead & Elders, I verrilly believe that they are able to help me, & wi
a gift to know how I am: & desiring to get more hold of the gift,
had a feeling to ask them to labour for a gift for me - it being
day night & Mother had communicated a gift for the family, vi
of thankfulness & godly sorrow: the Elders said I must labour t
that gift - But I did not feel satisfied altogether, for I did not
municate my meaning fully - however I labourd to get hold of so
sensation - but I could not say that I felt any spiritual gift
fed my soul througout the sabbath, though I labourd the best th
I knew how to - and I concluded there was no gift for me - I
try to get along as I can - Whether it is the will of God that I eve
shall feel any real gift of the spirit, in this world or not, I dont k
But I know certain as I exist, that if there is any future state
any truth in the doctrine of the gospel, the soul, right & wrong &
I shall certainly have to be awakned to a true sense of it in m
or judgment —— I may view my past proceedings & judge
as the production of a bewildered soul, lead by the hand of darkness
compared to that light & purity to which my soul desires to att
O would! that some hand of God would graciously give a touch to
stupid spirit & grant my souls desire, ah then would I know
which I believe, & sense that which I know

July 28th. All meeting. Mother spake to us that she felt
verry clearly, that all that was reconciled to God, would be refresh
with the gifts of God – she urg'd the necessity of improving our
privilege & being thankful &c. that when we were called to work
with our hands not to feel as if we ~~are~~ were slaves, to feel we
were serving God – She also spake of the late gift of providence, said
she felt the was a blessing for us if we were faithful – she said she
had not felt yet, that we should be left to suffer much, if we were
in the gift – She mentiond a circumstance ~~that~~ she that occured near
20 years ago when at Watervliet. as she was viewing the state
of things there: she perceived the Brethren were verry carless &
wasteful in gathering their crops. Ebenezer Cooley being there, she
told him to go & gather what was left of beans after the Brethren
& he gatered 4 bushels of pods with beans in them – & he felt
such a gift & blessing in it that he wept chief of the time while
doing it. She mentiond this to show the nature of things, adding
a blessing would certainly attend one in being saving – She strictly
enjoind that all should be careful, & that what one lost, another
should save &c

Some time the week past, the ministry recieved a letter from
alfred stating the poor state of vegitation – that the wether had
been both cold & dry that to do the best they could they shouldnot
get more than 1/4th of a crop of hay – world much alarmd, & weak
believers much staggered – I thin they are weak if they
are staggerd because of temporal scarcity – I have had a faith
all this season that the chosen of God would not be left to suffer
to a great extremity, tho' our mortal part may have to share
measureably with the wicked –

30th. after some striving to gain a little, I feel some steadier
I cannot relinquish my faith & hope – when things go easy & well
I feel at rest, nor can I sense my danger untill I am plunged

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into mud & made to see & feel my enemy before I am aware!

31st & Aust 1st ~~PM~~ I cannot believe that 2 distinct natures are united, can my soul, by means of my body, be captivated one nature & the opposite feel united with the conquest? Nay I know they cannot thus agree - than why am I not more resol to stand my ground & keep the government over my self & not a myself in any thing but that which I cannot condemn - can natural means profit the soul, when applied to prevent spiritu wickedness? nay unless the soul, or spirit has the governme of the body, it never gains the victory - This is the gospel, that the spirit of a creature should govern the propensity of the b for like as gate to a pond of water so is the spirit or restraints of the springs for the - & like the so is the appetites which ever craves vent: & nature lacks n for fountain -

August 2nd I was considering to day that many persons given to observing how happy others were, how little troble th had &c - & some times begrutch it them, & perhaps envy them their comfort &c - But I think that every one that considers t following reflection, will not feel much concern about other's viz. "That every soul that ~~was~~ ~~[illegible]~~ has a fallen nature ~~on earth~~, will sooner or have tribulation & sorrow enough to pass thro' to purify them f all that is contray to God, before the find any happiness worth begrutching -

3rd I understand that William Seley desires to return the 2nd families again - I was some surprised on hearing it, tho' I did not absolutley wonder at it - Rufus, speaking to some of the matter, (as I was present) said that he was verry wlar - he had had a gift in himself that he should some time b called to minister to the world - & he desired to travel fast i order to prepare himself: he believed there was more of God

in the Church than there was in the 2nd family order — & more
in the 2nd family than there was in the north family order —
he felt it was a greater privelege here than it was back, he
sought a privelige — & he had found it just according to his
faith — But as the travel was heavier here the ministry &
Elders & he felt he could get along better to go back — accordingly
Satturday night after meeting he went back in union —
Elder B. spoke the substance of the forgoing in meeting —

It seems some strange to me how any one can be willing
to go back after havering a privilege to come forward — I fear it
will be a weakness to William but I wish him well — I hope
he will not be lost or do others any hurt — but I believe
he will feel more tribulation for it than he is ~~at~~ present
sensible of

5th night meeting E. Brother speaks of Mothers Speaking to him
of bread & milk — she said they (the ministry) ate in sweet union
& E. A. had milk & she & Ruth had tea — he said there was
free liberty for all that chose milk to have it & them
that chose tea to have that — signifying there was no need
of disunion in the case — — So there is some that
choose milk especially at the head of the table —
The kitchen sisters feels as tho it was hard times — much
talk many judgments — some say "there wont be any butter —
if this is the way" — some feel most tried &c 7th E. Br speaks
he believes there is a great deal more talk than aught to be.
but says he "you are verry still to me — he exorts not to
tease but be peaceable &c — For my part I donot mean to be
a servant to my belly — & I think if every one keeps a right spirit
they will feel considerable comfortable, let what will be the matter

August 7th. 1816 N. M. E Br. informs us that the mini
had introduced at the second orders, Elder Brother & Elder si
So it was now Elder Brother Samuel & Elder sister Mary - instead
Br Samuel & Sister Mary &c

I have got some before my story - August 6th I went i
a room to see Mercy Bishop, who had been verry sick - c
near dying with the cramp - the first night she was taken she
appeard lifeless nearly 5 minutes - in conversation she inform
me of a dream she had - & how she recieved a little anthem or pr
which was a follows - on the night of the 29th of June as she w
asleep, she dreamed she saw it lighten & she felt fearful - she
a certain flash coming towards her which had the appearance of
square silver plate on the end towards her - she expected it
kill her & she put her hands ~~to her hands~~ to her face & prayed
"Lord recieve my spirit" - but the flash disappeared & the plate
remained - & it had 3 lines of words engraven on it; she read
& understood it. it disappeard - & she forgot it all but the first w
some few nights after, as she sat retiring before meeting, the sam
plate appeared to her again with 4 lines on it - she read it ov
& over, till she had learnt it & then it vanisht - the words w
as follows. —

The famine that hangs roundus
Is like a devouring fire
But never fear, there is a treasure for the wise
Which famine, Pestelence or sword cannot destroy —

This feels to me, like a gift, given to encourage the faithful -
th. 8th. I understand that Bushnel Fitch has come back Ar
Clark informd me, he was going to the Back orders to get in.

Now after trying his own foolish ways thus long, he, thro trouble
affliction is glad to find mercy as he can - He used to say, he had a l

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go to hell as to live at the back orders — That trouble will
bring a soul to any thing, that has the least mercy in it —
we hear that he was so unfortunate as to loose a considerable of
is earnings in keeping school — for after as he was counting out his money
thro' mistake as he went out, he left his pocket book with $ 75
it & went to collect $25 more — on returning could not find it,
lost it. Stephen Fitch being present while he was counting, he
istrusted the old man, but could not prove it!! &c

10th I heard E. Br. say that Bushnel was taken into the 2nd family

11 Sabbath morn. E. Br. speaks of Bushnel: gives counsel & —
ays, "there was a beautiful mansion in the bosom of the Church for
hat young man or youth — But thro' the pride & naughtiness of
heart he has forfeited this privelege, & can never regain it in this order again, that is my faith, & he has
hoen a hard row of it — he has been to Benjamins & is received
into the 2nd families — & I consider it a great mercy of God in his
people that he is taken in to have a trial of his faith — & now
must humble himself & so walk — And I desire all the
ethren & sisters, that shall hereafter have occasion to speak to him, would
careful never to give him any encouragement of getting back
re again, either by word or look, or any way — I desired the
ung Brethren & sisters would take warning & be thankful for
ir privilege & not do as he has done, it is a warning to us all
th old & Young — & I desire we may all consider our privilege in
ion & humble ourselves before God, that we may obtain his
ercy — that in our humilliation we may be able to find pro-
tion & justification — we all kneeled down in thanks for our
privilege &c —

August.

August 11th 1816. Thomas Hammond Seth Blanchard. Jemima B
& Lucy ~~Blanchar~~ ~~Alush~~ Mc'intash attend our Meeting to day — also
a singing meeting at night — they appear to be verry simple, Thoma
especially, he is free, bold & simple, but does not appear verry forward
I have heard several remark that, the Harvard people were a verr
simple people, but poor in temporal circumstances. One thing I w
little Lucy Blanchard, Seths child, came up with the aforesaid 4 — & is
live here — I understood she had a verry strong desire to come here,
time past, & beg'd a privilege — She appears to be a likely turnd
observations of myself. 12th August — O!! I must learn by what I suffer
& every other one will never be able to shun every evil untill they
see the sinfulness & sense it in its true coulours, or measurabl
If I get defiled by evil any way, I think, I will arm myself to stand a
it, at the same time unles I can really feel an abhorrance of that ev
I loose my integrity & am carelefs & [illegible]en I think there is no da
alafs I am taken — Now whether there is such a thing by any mea
as keeping the government wholly I do not know; Whether I am
measurably to try my faith — or for my future good or experience I mu
live — But there are evils of different kinds, as much so, for what I know
there is to the natural Body — some are more secret & unaccountab
than others — I think it needs greater wisdom than I am worthy of
am able to possess, to desern between right & wrong in all cases — b
this I know, that, if I was perfect, or had nothing in me but wh
right I should not be troubled with any evil — So I have business
to do, if I can get at it — but it appears dubious many times, not
being able at all times, to discover the difference between the mind
the flesh & the mind of the Spirit — But I mean to hold my integrit
the end of my faith.

Aut 17th Elder Br. Speaks, that it is the Liberty & gift for the Brethren & sisters
have union meeting Sabbath forenoon 1 hour, — & after union to be more re
& not give our attention so much to the world at the meeting house — for

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weakness to our gift — Says he, "Mother says it does not look well to see
e Brethren & ~~Sisters looking out at the windows~~" &c. — he said
ither more, Mother desired we would ~~keep it~~ our union meeting out of sight of the 2nd family
they do not have it but once on the Sabbath — *

week past — 12 or 13th A man & his wife — John & Mercy Arwin, came her
take away two of their children, Eliot a boy, & Araranda a girl who were
und out to the 2nd family — Daniel Hawkins told me the man was much
nore candid than the woman, she appeared almost crazy — the man,
fter making some attempts to take the boy; acknowlaged it was not
ight to take the children or for us to give them up. They were bound
t spring, by the select men of the town where they lived in Vermont
ercy's name, when a maid, was Mercy Bill —

19th.. A verry shocking & sudden event happened on the hill: they had a steam
rks, which had been in opperation 5 or 6 weeks for washing, this was
gulated by keys, & thro a misunderstanding the keys were all turnd
t once; which shut it up & confined the steam in: in a few minutes
e tub burst, hove out the stove & filld the room with steam, this
lemn disaster gave a fatal wound to Hulda Saxon, who stood directly
fore it: a nearly or quite death wound to Hannah Knap, who stood close
one side: & a verry severe wound to Olive Wheeler who was on the other
de. These 3 were all that were hurt any — they being the nearest to the
iler when it burst. I understood that the brethren heard the screeches
f the sisters, at the distance of about a mile. Truly this was a trying
ene to the Brethren & Sisters on the Hill —
Hulda Saxon left this world about 1/2 past 4 o'clock P.M. thus forced from
this world, & snatched from life by such a sudden & unforeseen destroyer,
ow great & sudden must be her change; at one moment she was well

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* he cautioned us to be careful not to speak to such orders of our order, in relation to being
placed in order, Brother & sister in an equality — there is not any family or order among
believers, except Watervliet & this Church, that support that order, that we are we
called to travel in — They tryd it at Hancock, but they made ship wrecke in
they flung it up & laid it by — as to it, "the union of the Spirit between the all
two sexes that we are called to support, we ought to be wise & not use our liberty
an occasion to the flesh."

& comfortable at the next she was brought do feel the distreſs
pains, which shortly terminated in the disolution of her flesh &

August 19 This circumstance causes much conversation, & stirs up the fee
of each one: & you may be sure each one will speak their oppinions prett
plain in such cases, especially those who are given to make considerabl free
general use of their judgment. Reflections I find are apt to crowd upo
the mind, & many will exagerate their past opinions [illegible] prepossessions
fears respecting the thing which did the damage &c &c — this is the na
of things, & one may as really give way to an evil nature in such
as any other. — But I think it is cruel for any one to reflect on ano
& say if it was not for such a one, this would not have happened &c.
heard one say that, such had been a vast loss to us, that 200 dollars
not clear his damages &c &c — this cannot be a right spirit.

Some say, "I would not have such things, that would endanger our l
& I do not believe its right for folks to invent & bring in such t
& I hope this will stop it:" at the same time they themselves may
promote a more dangerous instrument. Another will say, ah
never believed it would be good for any thing, & now we so what
-chief it has done: it is wrong to run after a world of inventio
to save a mite." Another one will say, "now you may see th
is no blessing in such things, & its a judgment upon it, to sh
us" &c &c. I believe we can do no better in such cases, than to
pretty still, & let matters work. But it is "natural with m
that has premeditated prejudices against any" thing, & it does h
or fails, to grasp at the oppertunity to condemn it; as it is for
person that is falling, to catch at any thing that may afford rec
I think it is the general feeling that they should not be willing to b
the ~~steam~~ works ~~to~~ here again. — I understand they were a going to fetch it here
have it tryed in our wash-house — It may not be necessary for me t
6. write much ~~on~~ this subject — However I will speak some of my op
ha ion, respecting such things — I believe that believers in Ch
& not being called to a greater work, than to grasp after an abunda

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this worlds conveniences, they ought not to let their feelings run to
great extent of invention, let what may be the pretext; or to
gard a great cost & danger, with a supposed probabability of a
tle gain: nevertheless, when one sees a thing that may be beneficial
the joint interest, & gets union in it, let them try it, and after
thing has once got forward, let all bless it, & wish it well, & not fret,
t look for the advantage; and after all, if it proves worthless, or does
m, let all be considerate, & if they judge any thing about, first look
see what was the cause. Now almost every thing that we possess,
capable of taking our lives, or at least, to harm us, & the reason
because we either get out of our order, place, or duty, or else we
ffer the thing to get out of its place; our mills, machinery, &
e tools of most all discriptions, are dangerous, when out of their
lace, or rongly, carlessly, or indifferently used. Considering these
hings, shall we at once reject a thing because it does harm, or shall
say the judgment of God is upon a thing, because his immediate
rotection was not upon it at that time; shall we suppose,
e disaster indicates that the thing is not right. Nay, let the
udgment fall upon the thing or part, that is to be judged
it is thro' carlessness; let it be so, & let us take warning
it, & after due consideration it may be tried again, & perhaps
hen it is fixed right, it may answer a good purpose—
I do not dispute however, there may be circumstances that
thing is not blessed, the Ministry may feel a gift of God to
ject such & such things — Or there may be a warning given
y such means, not to run too far in conveniences &c—
Now to sum up the whole matter, we cannot do right in such
things unless we have a right spirit, & if we possess this, we
may steer right in most cases, it is difficult however in
all

cases to decide between a right & wrong spirit, we may al
know our insufficiency if we weigh ourselves, after this is
done we may have a general rule to go by – "have our wor
few & be quiet &c &c – this is my sentiment I. Q.

I understand that Mosel Walker went round to several of the world
informd them of what had happened, so that they should not hereaf
say, that we "smuggled the matter, & kept it to ourselves" –

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14th & [redacted] I can see by my own experience, that I am far short of
having the power over myself; I may allmost say, I do not know
what my belief is, & that because I have no proof of things by my
experience & travel; but by what I see of the nature of things I can
I am confident that one may overcome the infirmities & natu
but when I shall gain this, I donot know, for I think sometimes I h
not yet gaind an inch over my inward real secret enemy, being
my youth it has still been growing. But I have increased in un
standing since childhood & know more, too, & am really more ab
to govern myself in things that are more of an outward nature
But I know for certain that if my faith is on a good foundation
or from a good source, I must yet find victory over every evil &
my self to my faith –

I find, when my mind gets overborne, by trials, disappoin
ment or whatever that I need to have a double guard, or I shall fe
teased, & fretful, & prehaps speak unadvisedly. If I feel teased, I
much more apt to notice things & feel as tho' they were against me
the mind will weigh things according to the preponderations of its own bal
or in proportion to the heft that it feels, let what will be the subject
this teaches me to weigh or consider things in a cool unmolested sta
of mind, that is, according to reason &c – : this I call governing myse

24th. Hannah Knap is yet living, but much distressed; I understand she
desires to die, & she appears prabbable to waste away to death ere she

owers: her relation throng round to see her —

For some days past, there is considerable sickness at Hancock
lick cutlasses &c

7th Elder James Slate, Samuel Treat Steel — Clarissa Goodale, & Eunice Walton are here a visiting, from Old Enfield —

I have got before my story, I would just observe how on the 24th Luther C & William Pitch went on the mountain fishing (with several other Brethren) the rest came home early; but these two staid till most dark — we were all much concerned about them, fearing they were of [illegible] something, finally, Samuel C & Garret L went after them; found them fishing, & sent them home. This showd me that we should be punctual to return if possible in good season especially urday nights, for we are so strict in our customs that if one is gone out of season, it alarms the rest, unless their absence is expected. Order is necessary —

Another thing: 5 of the boys, viz. John & Grove D. Daniel Boler, Benjamin G., Joseph Sampson Henry Dewitt are allowed after supper to read, & I am placed to teach them. —

20th & [redacted] Whence cometh Wisdom, & where is the place of understanding. Surely there is a fountain & residence of these: & O that I might partake & have a part of them. In my weak capacity, I guard my mind against evil, but not to purpose! I think wherein does the lack consist. When I look *within*, there is enough of weaknesses, ah an abundance, many evil weeds that ought to pull up. then I think again, what now is the matter, I know there is enemies, they are secreted, where shall I strike? looking still further, I find my mind is fleety, void of solemn meditation and destitute of zeal: therefore let me double my ardency & labour more to know myself & pray more for power over my mind & thoughts.

This world is not a place of bliss
(That we expect to find above)
If there's no better world than this
How could I my existence Love

For flesh & blood, thats formed in sin,
Involves the sense, impedes the way
And mortal bonds, with lust within
Forever tempt the soul to stray.

—

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1816

8 I must be upon my guard
Since I have undertook the race
For it must go exceeding hard
If I forsake the path of grace.

Thou wicked nature quit thy d
& let me have my place with
For I must be without thy st
In order to escape his pro

August 27th Elder John Warner - Asa Brocklebanks - Rachel Shep
Betty Babbet arive here bringing tidings that Mother Hanna
is ~~dead~~ -

28th David Slosson goes to Watervliet to inform Mother
29th DS returns - 30th Elder John &c go to Watervliet -

David S. says, they raised their new ~~frame~~ dwelling house at the Church Watervliet the day that Mother arived there, ie. on th

September 1st The Elders speak in meeting, considerable resp our manner of labouring; & indeed it has been [illegible] topic of doctrine: & even ~~of~~ in common conversation it has ~~found~~ had a share. I should make a figure, if I should undertake to innu ate all the odd motions of our assemblies: those of myself as w as others. It would fill a large place on my paper, if I should insert all the teaching we have had: it is unnessesary. Ind the Elders have had a labours to gain the gift, and also to deci in all points what was just right. But as Elder Br said in late meeting that, "You may expect to hear Rufus, or I, spea to you every meeting that we labour, untill you gain the gif so I am glad to hear it go on. The subject now is, that we m take 3 steps advance, whereas before we only took 2 & a numb I confess I allways held myself to advance 2 steps only, & neve took an understanding to the contrary -

Sept. 1st 1816

While in meeting E Br. spake, saying I want some one take Isa place - (as I stood for singing) I want to see him labour - he ha got it all calculated out in two steps: I pulled off my coat & made m self a publick sight for all. - I hope I shall get the matter about r before long -

2nd & 4th ~~[illegible]~~ The power of evil seeks hard to overcome

secret invasions – I find my sense is apt to get blind and formal
d it seems too much like an old story – but o that I may be
re zealous, there can be no hurt if I was but zealous enough
reject every tie of evil –
pt 16th Mercy Bishop had a gift in her sleep; she saw Mother,
ho appeared very loving & serene – Mother gave her a message
deliver to the family – i.e. her Love – & told her ~~she~~ to tell us
at we were calld to be that peculiar people zealous of good
rks – & she desired we would labour to consider what we wer
d from & what we were calld to – Mother asked her 3 times
she would do the message – Mercy answerd she would &c –
& in the morning meeting she deliverd it – & we felt the gift
~~[illegible]~~ 24th: [illegible] Sleepy death to the soul & bands of the flesh await
me – I do not feel worthy to be in the presence of the Godly
et I cannot sense myself – but I am a going to try what
tward means as are sufficient to effect it – If I cannot
et the gift of God I will stear as well as I can ——
14th: It is the gift to gingle the bell for getting up time &c
in retiring time &c ——
25th: Henry Bennet is down here to work. Spooner goes up
gift here in his room –
9th: A Table Monitor is about writing – A Phraseology
was labourd upon & brought forward some time ago. [Elegant]
at restracted saluting one another – &c —
October 9th: While visiting a number from Watervliet (Theodore
tes – Elias Bonnel – Betty Clark – Lucina Bates – Ann Bowser &
mankful Copley) I was quite interested. Mother being present –
she spake considerable on the destruction of old nature – said
was no wonder if a person felt considerable pain & distress in
ir body while old nature was dieing – She mentiond a ir

respecting a certain man who had fixed his mind to come am
us & take up his cross — that he had appointed the day to co
but when the time drew near, while he was counting the co
he was filld with pain throughout his body - even that he w
in agony to the ends of his fingers — she imputed it to the
feeling of nature which seemd to be in pain knowing that
consequence of his resolution, it must certainly die — — &c

She also in speaking on the ties of nature, she appea
to be in a gift - she asked Theodore if he had a wife, he a
-werd nay Mother — she asked Elias, he answerd, he did
know as he had; he appeard to be under buffetings & afraid
to say any thing — — Mother asked all the sisters if they had
husbands ~~th~~ Lucy Clark & Betty Bates likewise — they all
answerd firmly that they had not — Mother replied she h
they never would seek one — saying "if you are free, you must
free - if you have no husbands or wives dont you seek after
Mother spake considerable on peoples being hypochondrical
hysterical - given to buffetings &c — I concluded she spake
chiefly on Elias's account - he being verry sober & cast down
& on bidding farwell he began to cry to open his feelings &c
Mother took him to their shop to Elder Abiathar. &c &c

Thus I may be learning by what I see, I can see & feel
the good - & discover the evil - I conclude it will not do for
one to be give up to buffetings or be over afraid of speaking or
doing amiss - it will be apt to produce the effect it does
Elias Bennet - like this as Elias had been round about our
great house one of the sisters said to him, well, you have been
most all over the world, have you not, Elias, afraid of speak

er among says "nay, I have been among believers": she tried to co use her expression, but it only made it the worst for him, co went away & after a while he spake to her again, trying we all his mistake, saying "I have felt exceeding bad about the at I said to you," she tried to pacify him – but his at rful feelings only tormented him in so small a trifle &c

Novr 17th 1816 —

There appears to be a new gift for us to advance forward & come into more of a sense of the gospel. It has, for some time, been a time of darkness & dullness; not much gift, or sensation: It has fe'lt with me I know: & indeed I profess not to have had but a small share at any time, to what the generality have. I am thankful to have the gift come forth, paradventure I may gain some thing that will do me good. The Ministry & Elders, feel a concern & bearing, & do labour for a gift, & they have it according to the will of God; that is my faith.

On this 17th inst. Mother attended our Meeting and spake of the cross [illegible] of judging falsely, and of unreconciliations. (See addresses of Mother) Elder Br. witnessed to what Mother had spoken & testified that, it was the word of God, & the truth, & that which would save every one that took hold of it. He said the daily cross was what we must all bear, or we should leaven back to the weak & beggarly elements. They that will give away to think fleshly thoughts, will give away to fleshly sensations & feelings, to wanton evil thoughts which creates sensations, they are under the power of darkness. Go on give away to the flesh, little by little, & will not confess it: That soul that does such things, that soul shall be cut off from Gods people —

Some of you will say "The Ministry & Elders do not
have much cross, we have the cross, we, have the bear
we have the drudgery to do" ah and you will have it,
& it will drag you down to hell, unless you get and
sense — Some will set themselves up to judge, sayin
"This is not right, that had not ought to be so, it migh
be right if it was so & so"* Elder B. observing anoth
was sitting down desired them to get up, saying, wha
respect have you to the word of God, stand up & hear
the word of God; before meeting I felt as though I cou
not come to meeting, but I saw Mother coming out,
I come on that account, & what sort of faith has o
if they cannot reverence the worship of God. when
sat out in the Gospel I was determined to press for the
Kingdom & I mean to hold my faith come what will.

This was the sum of what Elder brother spake,

Then Rufus B. spake, expressing his thankfulness
for the gift, desiring all to take hold of it; "the cross"
is what we all need, there is no soul ever agoing to
to Heaven short of a full cross in every thought, word &
action, Christ says except a man deny himself & take
his cross he cannot be my deciple, & except one take
his cross cheerfully what good does that do, it is no cross;
the willing & obedient shall eat the good of the land.

And they that give away to judge the gift of God to feel
against they loose the blessing, why should I judge, where
am not set to judge, this high exalted sense is the
of Anti-christ setting in the temple of God & defiling it.

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* you'll say, "Ah the ministry & Elders are biasd in their feelings, somebody has biasd them with offerings — they dont see right, I can see right, I know how it ought to be."—

They that sense themselves will find enough to do within, they will not feel as though the cross was hard, for it is not hard to any thing but that that is against God, that which must be done away before we can see the face of God in peace – they that are for, are not against, & such will not feel as tho' others had the easiest times, & instead of feeling they have too much, the will crave more" &c. – Amen I say, even so let it be –

Thus Mother & the Elders, labour'd to break thro' the cloud, & I doubt not the greatest part felt with it but I scruple whether all felt a living sensation of these things; I know for one, I could not feel the inward sense of the gift, altho' I do not know of having any thing against the gift of God, or, against any one, whoever – yet such is the bar of evil in me that shuts out the refreshing light and sense of spiritual things, that I feel far distant from what I would be at –

Nov.r 18th even. Eld.r B.r spake several things respectin the present gift – especially of judging where one was not set in order to. He said the children of Israel was typical of us, & he might liken us [the people] to the Levites, who came next to the ministry – "And what was the language of those Levites, "Ye Moses & Aaron take too much upon you, the people are all holy" – & you say ye, the ministry & Elders take too much upon you, the people are all holy – The Earth opened its mouth & swallowed the rebels & ate up, but we do not expect such judgments now, but Gods judg-

ments in this day are much greater than they were in t
day for they are upon the soul – Why how incon
sistent Br & Do, it is for you to judge of matters, w
you donot know any thing about it, you that do
know the whole ground of matters cannot be fit j
In many instances, such a John Barns, some of
may say there was not wisdom used, the ministry &
have thrust him out without cause – & in relation
Jethro Turner, you may say he was not used well,
you heard that which was right & suitable for yo
to hear about him, but it would not be right
you to judge about the matter – —

And so certain as there is a manifestation
of God, so certain as there is any gift, so certain as
is any way opend for the distruction of evil, so cert
that old evil spirit of opposition will present it se
And this spirit has got in among us more of late, b
I have known it for years; & I think it is time to
wake up & & look about us, & step off from the
ground – & – Rufus witnessd to the same, sayin
that it appeard strange that it was so hard man
times to feel the gift of God – "it must be," says he
the sense is not right – Elder B then said he be
that all must take the cross & preach upon that

~~th 21~~ 21st night meeting we sung I am a free Vote
Then E B said that, before meeting he was in some
of feeling a gift, but he was disappointed, the powe

pirit was so strong it was hard getting along he believed
that all that was for, ought to speak & show whether
they were for or against. Henry Markham.
spake to this import he had examined himself,
it was his faith to be with — to step of from the old
ground, to be reconciled — & take his daily cross —
Benjamin B. that it was his faith to unite — lamented that
there should be so much opposition &c — Richard H
stified he felt the power of God in the whole gift — he
felt an increase of the power of God from every one
that spake — Love M. was thankful the warfare was
begun to reject this evil Spirit, & give life to the
soul, it was what she needed for a great while —
Desire, testified her thankfulness for the word of God
said she had craved it many times more than ever she
ted a meal of victuals. Eliab W. signified he felt
encouraged last sabbath to have the gift come forth, but
when E B. spake night before last, [19] he was stunned
that the power of evil should thus prey upon us, 19
felt "says he" as though I wanted to have the Elders
come forth, as it used to be in former days, & say "thou
art the man, that the word of God should not be bound
H. G. expressed his union & faith in the gift &c —
Joel T. & J. Bruce testified they were thankful for the gift
& meant to join with it, & take up their cross —
Jamima B expressed her thankfulness feelingly, said
the gift was what she needed & she desired the gift of God
might not be bound on her account, but she wanted
the plain truth, the word of God that would cut the evil

from the soul &c — Nov. 1816 Olive spake that, she felt
thankful for the gift, she had many times desire
some gift might come forth, she felt as tho' she co
freely give up every thing in her knowlege for the
gifts of God & as Richard S. observed, it did her sou
good to hear the Br & Sr. speak: — Zeruah sai
she was thankful & meant to unite with — Am
said she felt refreshed, & felt as tho' she could live a

Eunice felt better in soul & body, said it felt th
the gospel had opened, & she was thankful, thank
the Elders & Ministry — said we had got good Elders &c.
Patience feelingly spake of he thankfulness & determin
Thankful said she felt [illegible] in unity she believed the gift wa
right &c — Moses said he had not felt more tha
ful for any gift three years &c —

The foregoing is the substance of what was spo
this evening. — It would be very lengthy to state
every particular, (if I were able) the speech of every o
I shall only briefly touch upon the most importan
observations of each — & where one speaks chiefly upon
the same, that another does, I shall not state any parti
cular words —

S. 23rd. E B opens the way for more to speak. David M
Samuel J are for'd &c Adonijah testifies he feels with
& is thankful that the gifts of God are administered thr
* the elders, that we need not sink into a dull careless st
David S, desires forgiveness for past missteps, is thankfu
that the voice of God in his Elders, roars out against e
in him, determines to be more simple, more like his
elders, brethren & sisters &c — e

* he says that altho' he may keep order outwardly, yet he must be right
in the gift, in order to be justified

Abigail C is thankful for the gift & feels for &c —
Lydia M, says she feels thankful for the gift, & means
to take hold of it where she never has done — &
Cynthia, much to the same purpose — & never felt [illegible] but what she needed every gift; X when she examined her self
Betsy, D, likewise, says she feels she needs the gift. X
Asenath C - boldly testifies she feels with the gift, &
is determined to reject that nasty spirit, of unreconcilliation
Artemas M says he feels thankful for the gift "it is that"
says he "that will stand forever, I do not see that there is
any thing hard or harsh in it &c —
Rebecca M, testifies she feels thankful for the gift, &
believes it is just exactly right &c —
Nicholas asserts his faith in the gift & feels that when
the ministry & elders labour to break thro', every one ought
to take hold & do their share. D Richards says he has
felt a clear sense of the gift, & feels it is wicked for
one to be careless & throw away the gifts of God when
they are ministered to us" — Hannah S. protests she
feel thankful, she believes it will do her soul good, & is
what she has felt need of for some months —
Lucinda C. testifies the gift is a help to her, it shows
her loss to her, & she believes by uniting she shall be
able to travel out —

Sabbath 24th: Rufus spake of what Mother spake, viz
that, those who were not workers with God, they were workers
against God, we must be serving some power, & if we were
not serving the good power, we were the evil" — Mother said she
felt these words were given her by a good angel —

Novr. 1816

Sabbath 24th the way is opend for more to speak: Elder B
said he felt imbarraſsed in his feelings, that there was not
feeling to speak more bold & testify a good faith, that th
~~who~~ were right in the prime & strength of their life, co
not speak more of the way of God — &c

Jacob Clough, Amos J William Hammond Isaac C David
Levi C John S. Gideon T. Johnson S. Nathan W. Francis
Samuel A. Richard B. all speak their faith & ~~generally~~ w
a feeling, & manifestation of good determination.

Phebe Chase. Eunice B. Betty M. Hannah F. Polly
Salome C. Ziporah C Roxena C. spake. All manifeste
a simple & good sense, & thankfulneſs, expreſsing their ne
of the gift & determination to be more faithful than ever

Sabbath ~~Nov~~ 24th Those who have not spoken (a
them under 15) join with the gift, & manifest a
faith & resolution, in union with those that have sp

after they had all got thro Elder B expreſsed his un
with our faith, said it was just like his; & said he m
to speak on monday night.

25th night meeting 8 oclock, Mother attends wi
with us, we sung the old union hymn, I thot our
feelings was pretty well adapted to it. After singi
E B. spake saying, since this gift began, I have once
more felt the gospel as I have done heretofore, & I pr
is'd myself that I would speak of the way of God: a
I would liken this order to a current, a stream, that is
strong in its course, which it is most impoſsible to stop

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it is with our order, & when the current is turn'd the ght way, it is strong it is comfortable; but when it ts turn'd aside, it is hard, brings trouble & spreads desolation, again I would liken it to a clock, which, when it s right, there is not a wheel, ~~but~~ that does good, it shows the day of the month & the hours, minutes & secconds, & hen it strikes, it speaks the truth; but when it is wrong set, it tells lies, every wheel is wrong, when it strikes it tells lies, so it is with a body of people, when hey got a wrong sense, every thing is in confusion—"

"I have kept tally along, & observ'd how matters work'd. Before the Ministry went to the eastward, we had *Mothers sayings* to read, & there was not much speaking, all was well exercised, & they were in a middling state of a gift. But when Mother returned from her journey, after she had given us some gifts, such as the *manner of address*, *our table Monitor*; & the gift for us to come out of our lavish ways & be more prudent, the sense seem'd to die away— And we are jealous that the gifts of Mothers have not been well received, that causes such darkness.

In the days of the Israelites, their salvation respected their bodies, & their warfare was with the nations, & while Moses held up his hands, the Israelites prevailed, but when his hands kept not up, the enemies prevailed, & when the Elders of Israel bolster'd up Moses's hands

then

"then the Israelites prevail'd. So if we do not strengthen
" the hands of our lead, the enemy will prevail.
" Last winter we was a striving with the powers of t
" world, to get releast from Egypt, that ~~the~~ we migh
" be free from the entanglements of war & blood shed,
" & we had union enough to carry the point, & they we
" obliged to give us our freedom; ~~but now we was~~ an
" we were in hopes of taking a deal of comfort, but
" alass, it seems we are beset with other enemies, a
" now our warfare is against spiritual wickedness i
" high places. There is such a feeling gets in, such a fe
" of being pinched, so much jealousy, cant love one an
" & one thinks the elders dont love them, & by & by th
" Mother does not love them, & things are not right,
" such senses must be put away. And there is the gi
" respecting the childrens diet, how just it is: our na
" al feelings & affections would spoil them. I desire the
" might be an examination whether you have received
" these gifts as you ought." Rufus spake in witne
what E.B. had said, he said that he felt full of the sa
faith with E.B. he said he was really ~~jealous~~ sensible these g
were ~~not~~ received as they ought to be, & he felt dete
mined for one to unite with the gift; altho he had a
nature in him that stood against such things, yet h
not been any gift, but that his faith & judgment, con
vinced him was right. &c ——

Mother spake saying; "I would speak some to encourage the brethren & sisters, if ever I have another gift for you, I expect it will come right across your carnal natures, right contrary to what you would look for, so be encouraged Brethren & sisters. When I delivered these gifts that have been spoken of, I felt an exceeding sweet taste in my mouth, wherever I delivered them; eating that which was verry precious, & I meant to learn & see what would follow, & I have learnt, I have had to suffer. Elder Abiathar spake that he felt thankful to hear Elder Brothers testimony, he said it was true, that we were the first family, & when we were in a gift, we were the strongest in the power & gift of God, but when we got old ugly in amongus, we were the first family yet, it seemd it was the hardest place to live there was on Earth_ & he was sorry was so, that we should feel so peevish & unreconciled.
He said Mother was no respecter of persons; but loved every one according to their faithfulness, & he meant to stand by Mother to the end of his days" Ruth testified her faith; said she believed the greater ones privilege was, & they were not faithful the further they must fall back; she believed if she was not faithful according to her place with Mother, she would be put far below them that were back of her now, & she believed it was so in an other world. Elder Brother, said it was the truth, where there was much given there was much required. And he beg'd of Mother not to be discouraged with us, for we would do better, he siad we was like a parcel of chickens

that had fallen in to the swill tub, & got all daubd besmeard over, drooping about lost our courage & co not love any thing — & we could not be satisfied with any thing but the gifts of God. for as Brother Rufus obse said he "we have tasted the word of God & the powers of world to come" but this old nasty unreconciled nature grumble & feel us cross, & say I cant have my ow way & I cant do so & so, & I cant have the flesh, only in thought, Yah; we all shake powerfully —

E. B. then said that they had opened their minds, & th was liberty for us all to open our minds & expose ou evil ways &c. — & he desired we would be faithful. He said he believed there was some that never dug to the bot of the matter, to fetch the whole of the stink to light.

Mother then said that all that was required of us now, was for us to be true to ourselves, just to our own souls & then we should be true to the Gospel — And sh felt the Elders had a great cross, almost as much as she could grapple with: & the way to make it easy, w to be just & true to our selves; "it is no shame" (says to confess wrong, the shame is to do wrong, & I desire ever one may true to themselves, you cannot be free souls, sh of freeing yourselves of all that is wrong & this is the way to make it easy. And I feel Love will come, aft you have done this work, so I desire each may cast h bundle in."

"And it will make a fine fire this year

say

Elder B. he said he felt incouraged, & meant to preſs on Mother said it was not best to give back now, we had got so far, & the enemy would not give us up, ~~any~~ more than the world would, ~~till~~ he was obliged to; E B. said we must keep up the war; we were in jeopardy every minute & we must be on our guard—

Elder Sister & Olive both spake in confirmation of what was spoken — manifesting their thankfulneſs &c

This, I think, is ~~the~~ nearly the substatance of the gift to night, many things were observed, which were precious & good, which I doubtleſs skip over; but I desire to partake of the gift inwardly for one, I pray the gifts of God may not be withholden from us. I know I am needy for one; but alaſs my soul does not feel waked up, nor can I sense these things, I must not say too much, for no man can call Jesus, Lord, but by the Holy-Ghost and who can in truth, testify the gift of God, who has not the indwelling spirit of the power of his mother. Forgive me, I speak my faith. O may I yet feel the overflowing spirit that will fill my soul & grow in me & dispell the darkneſs. May I not allways dream, & tho' I dream, may I not sleep unto death; God knows my fate; but I determine to do the best I know. Paradeventure my God will have mercy on me.

December 1st 1816 We had quite a gift in the forenoon meeting. Henry Markham spoke verry feelingly; h said he felt it to be a gift of God, that souls should bea witness against an evil nature in themselves, tha every one should help bear, & press out of darkness & he said if a soul did not keep a testimony within th they could not prosper in the way of God. he spa quite lengthy & edifying.

After Henry had spoken, Benjamin Bruce, spak the substance of what he spake, was chiefly coincid following; viz. that he was astonished there could so much opposition, such a feeling against; so mu unreconcilliation &c why says he, "we have not m crosses, we have plenty of good things, good beds, good v tuals enough, it is true we have a cross to take up against the flesh & against our natural dispositions and why need we make such a fuss about that?!"

This was the chief run of what he spoke; Elder B. noticed it considerable, & enlarge some upon the matt

David Slosson spake some, upon the present gi gift; expressing his faith in it, & how it releast hi desiring the forgiveness of all the Brethren & sisters, for all his short comings; he was verry humble, he said if there was any of his young brethren & sisters, that that he demeand himself too much, or made too much of little missteps, let them ~~take the~~ look at the nat

ura

figure, when a person is grown old, a little slip hurts
hem, they feel it quick, so when a soul has had a great
rivilege & been long taught the way of God, a little thing
ars them — And he said he was thankful he had been
ept so far as he had. He said that an unreconciled
eling was a soul-damning evil, it was a twin to lust
nd it was if any thing, rather the older, for our first
rents would not have touched lust, had they not want-
a little something one side of the gift of God, it was
twin Devil & he hated it. — he said when the word
God came to search him out, it burnt him, well
ays he "let it burn, let it burn to the lowest Hell
am thankful to God. &c — — —

Rufus B spake relating to the past gift of
kening our minds, he said every one out to be careful
what manner of spirit they filld up with, for after
the house is swept & garnish'd, ~~they~~ our souls will gather seven
ld worse spirits than the first if possible, ~~&c~~ —
~~they~~ we are not upon our guard. &c ——— —

Elder B witnessed to all that had been said,
said ~~it~~ was edifying to hear such good doctrine.
I felt thankful to feel & hear the gift to day. it
lt encouraging, the gospel felt new & I could meas-
rably sense it, and see the difference between truth
nd error; & I want no other comfort but the gospel

Decm 2nd 1816. monday night Adonijah G. spake i
meeting testified his faith and determination —
Garret L. spake also, expressing his thankfulness fo
his privilege, & determination to walk worthy of his c
& to be subject to the gift &c. ———
John Bruce spake his faith, stating his grievances w
in he was imposed upon by the enemy, such as, whe
it was retiring time, old slug would say, "you have
"pretty good to day, you need not labour much for a g
"some ones will labour for, & obtain a gift," and such
like." Ah says Elder B, now you have got him, now
you have catch'd the rogue, that is just the way for o
slug to work — "This (says John) "I think is an imp
ition, is it not E B." yea says E B. it is, and every
valiant soul will war ~~him~~ the enemy off — E B sh
& we all shook mightily &c &c — — —
4th ~~I understand that Gabriel Hinds &~~ Cam
~~have gone to the world~~ — ~~they advertised~~ one
~~reward & no charges~~ —
9th We are informed of a change in the 2nd family, viz
Artemas Clark has left the lot of Elders, & gone to b
a help in the decons line, & Chauncey Chapman
has gone to stand with the Elders —
Dec:th Observations on my situation. After a good deal of labour an
& hearing so much good counsel so much of a flow of the gif
of God, I feel considerab better in my feelings than Ih
done back along. I feel encourcouraged to keep the gospel
* They lived at the 2nd family.

and watch myself and shun evil. I have got along considerable well, though without any peculiar gift of any kind. But I mean to hold my integrity accorording to my testimony in meeting, which was that I had enough to do at home without meddling with others; and I considered that the hardest and greatest thing for me, was, to know myself. This knowlege I mean to obtain & let others pretty much alone - lay aside judging & hard feelings & make my self peacible & happy in proportion to my success in gaining the love & good will of others — I consider all souls my friends, but in confirming this friendship I see many adversaries standing in my way, but I intend their defeat as far as is in my power and duty. As to my enemies I mean to make treaties with no one of them: I have refused their fondness, especially one strong tyrant, & and I determine if he inadvertently or in any way gets the better of me, to make complaints & applications to a superior force, where I am confident he gets effectually overcome.

Christmass day we assembled in the meeting room at the usual sabbath meeting time, received considerable gift and instruction from Mother and the elders, and after meeting we all assembled again & heard the covenant of the church read over.

January 1817. An anthem comes forward entitled the new years gift. composed by Calvin Green just before the entrance of the year — in the fore part of this month we are inform'd in meeting, that Calvin received a gift ~~about the time that he~~ soon after he composed said anthem, being in a labour of mind he went to bed as usual, in the night he awoke with a very solemn & awful

sensation, he felt that he was a going to see God: directly the
a figure presented before him in the form of a man. his ap-
pearance was boundless beautiful surpressing beyond huma
cromprehension, his countenance was exquisite glorious;
such meekness & mildness ~~as~~ was displayed, was beyond th
power of language to discribe; there was no fear nor terror,
nothing but love & a continual drawing. Calvin said that;
formerly had some idea of the meekness mildness & loving
pearance of Christ; "but my idea", continued he "of the vi
of Christ, was no more, compared to the figure of God which
than the appearance of the grosest man on earth, was to Ch

This I believe was a true representation of God. God
love, there is no dread nor terror in in him, but all the d
that ever was, ~~or~~ or is, must be in the guilty soul —

Towards the middle of this month we have intellig
of a peculiar work of God among some people at savoy;
Calvin, Morrel B. & E Ebenezer has been there, and upo
their return they bring some information respecting the
the matter was middling silent among us, till we wer
informed in meeting, which was briefly as follows; Calvin &
Ebenezer had been there, & found a considerable of a work among the
such as seeing visions, having operations, barking, jerking &c
conviction of sin; some opened their minds, some were for and
against. they were a society that had seperated off from the
Baptist church, and had light & conviction beyond the rest of the
sorts. They had begun some to build upon their infant gifts &
supposed themselves led by the spirit. They had nominated th

keliest young man (as they supposed) to be their elder – but after he was placed foremost; his gifts all subsided & he became numb & stupid & remained so untill he was released; after which he come to more.

On the 17th there was a heavy thunder shower, they attended meeting in the evening & after the shower was over there was the appearance of remarkable lights or bright spots, which would light on the fence and on the ground and on the people: if they attempted to brush the spot off from themselves they could do it; but it would immediately light in the same place again. They would brush the lights off from the fence &c but they would return again. –

There was also a greater sort of light seen, a place as big as a corn-basket would flash up out of the snow, and burn rapidly a spell then it would die away and others appear &c – these were considered by the people as the latter day signs. I cannot enter upon a verry minute description of the affairs respecting these people – it is hoped there may be some souls gathered to the faith among all that mixed number of new-lights. –

February 1817. I find by my own experience that persons that has the privelege that we have, need to be verry careful how they walk, in order not to stumble; for the farther we advance the steeper it is to a carnal nature, and the nearer we approach to perfection the leſs thing will throw us out of the way. It appears that there must be a meſsenger of satan to afflict all those who are strugling under the bands of nature, for as long as the seed or root of evil exists, that is, untill the soul has got the dominion over every inferior appetite, evils and disorders will show themselves, working in the dispositions, untill by long labour & suffering, there is a compleate victory.

February 1817. There appears to be but little stirring of any im
tance at present; at least that I have knowlege of - the doct
that is in our meeting seems to be to keep us in the rent bea
of the late gifts that have been to us. our singing grows so
more into anthems, our labour in the same ~~manner~~ as usual: sometimes we
as Older B. expresses it, walked together, that is marched in
regular step song, this is beautiful.

February. 1817.

"The thorn in the flesh a messenger of Satan" bestirs itself
buffet me, & over power me ~~[illegible]~~ -
several little attempts have betrayd to unrighteous intrigues &
handed workings, but I do not give my consent to his flatteries,
feel determined to reject him forever & see how I shall come out
the end. many things I might write, touching upon things
are famillear to me & every body else, that may not be entertain
~~but~~ I have nothing of any importance at present.

March.

About the middle of March viz 16th Sabbath morn Rufus B. ope
a gift which he receivd of late, in the following manner. "I have
" felt considerable of a sensation of the gospel of late & of the state of s
" who have lost their union with the work of God. & I am willing
" tell my brethren & sisters the cause. Last monday night I seen
" myself in this room, with a number of my brethren & sisters
" chiefly of them that are now present, & mostly of the younger
" It seemd to be a time of tribulation. I sensd the mercy of God
" withdrawn from the assembly, some in cries to God would utter
" lamentable sounds - there was no need of calling upon the sou
" to confess their wrongs, or to dig them out. but they would cry
" in the presence of the whole & expose the workings of an evil
" nature, and seek the mercy of God. There did not appear to be

display of wrath and judgments, or any terrible fury of God
n the matter, but it was only a seperation from God, a withdraw=
ng of the favour and notice of God, and the soul was left in dark-
ess, to wander in dismal places. It appeared to me that, if all the
most forocious animals & all the most venomous serpents were
t against me, it would not produce such a dreadful feeling,
t would not be so terrible nor so awful as this. It did not appear
hat it was for any thing I had done, that I experienced this, but
believe it was to show the state of souls that lost the favour
f God". He signified that he believed such was the case with souls
who were not faithful to live up to their faith &c. Mother atten-
ded our meeting, she said she believed the gift that Rufus had opened
was for us all, and not for one alone —

This is according to my faith. I do not believe that God
inflicts punisment; God is Love, I do not believe that God
delights in the horrors of any one, but when the soul is left
of God & lost the union of his allglorious precious presence it
is sufficient to throw the soul into the horror of hell, and
then the power of evil preys upon them and inflicts such pun=
ishments as the crimes of the creature deserve. & in proportion
to the withdrawing of the mercy of God less or more so the the
horrors of torment prey upon the soul, and sink deeper and deeper
from God, and when the soul is in this state, its hell feels ever=
lasting, it feels endless & sees no way out — this is everlasting pain.

arch 27th. Night meeting, we have a reading of the memorial
of James Chapman, together with the remonstrance in behalf of the
society at Watervliet. Calvin G. & James C & others concerned in the
matter have had a hard scene of it, to try to turn the feelings of the
Legislature, or to open their eyes — Calvin states that the Assembly
& indeed all Albany seemed to be very full of venom & envy.

However the Brethren engaged in the matter did not consider
labours lost — they believed they made considerable impression o
minds of the candid; & indeed they are confident that many
have taken part against believers, are quite ashamed of the
past conduct &c &c —

March 24th I feel as though I wanted to mourn my con
I think if I could sacrifise all my pleasures that are in my
measurably; and obtain a gift to ~~obtain~~ find the victory over
secret intrigues I should be thankful — but if I try to la
my case & labour for a gift &c it seems I cannot hold th
sense — then again I think I will go on and mind not m
about it — but it is a sober matter, it will not do for me to
careless about it. So mortal stur as well as you can!

April — 1817

I am many times excited to wonderment, at seeing the
reance of people's opinions. Various circumstances contribut
produce singular ideas. A certain person st [illegible] appeard ver
cast down in their feelings, I asked them what was the need of b
so, one cannot expect to mourn for every thing ~~they~~ that was
agreeable, whether in themselves or others they replied that
could not know the reason why one should feel so, unless I h
experienced the same, and signified that if I should see one no
a great deal more than I, when I thot they did not deserve
so much, or did not half so much to merit favour, I might f
different from what I did. I replied that, if I saw another
more than I was, I should conclude there was some cause on m
part, & that I expected I & every other soul would have their
portion in the end, but as to borrowing trouble, (which
might find in abundance, if I did not guard against it) more t
I could well avoid I would not, for I expected to have my
unavoidable share of tribulation yet; besides that I said it

oked so different from the rest, that it was noticed by others, nd such needless troubles might many times be avoided — nd as I think still. ~~I gave said~~ On the 6th of April I gave said person a poem entitled Serious Meditation, stating my faith nd a narration respecting my travel thro' time, which I should suppose any rational person would admit to be suitable for peo-ple of our situation — but the person intimated to me that it made no matter to ~~them~~ what folks said to them as to such things so long as they did no wrong — But I think ones hap-piness greatly consists in such things tho' apparently small, And I think a person that yields to such buffetings, & urge with such fixed zeal that nobody cares for them & that they are not worthy the respect of others &c &c, must unavoidably be un-happy — and if they at the same time ~~of they~~ so easily drink in with troubles that come along, they may well say "I never expect to take any comfor as long as I live"!! since it is impossible to shun thousands of causes that might produce such troubles —

And alass, I have observed that such troubles come where one had a strong bias for some past thing or circumstance, and it was hard for them to give up their ideas, affections or wills about such things, being apt to make large ~~ref~~ expressions & then quick nd serious to reflect which makes it hard for such one — I have bserved this to be the case with the person of whom I am speaking. I call no names — I state this to demonstrate the nature of things according to my sense —

ril. 13th We have meeting at ½ past 8 oclock morn. All older than George D.W. attend, and hear a piece of writing entitled marks on the Education of Children". &c. with considerable other instructions om Mother & the Elders. Then at 10 oclock another class, from H Youngs' Grove D.W. attend & hear the 4th section to said peice, addressed to uth. And now I think, if we can keep & observe these observations and instructions, we shall be comfortable to ourselves & to oneano

April 14th 1817. Respecting Francis Bushnel Fitch. — This afternoon a
was to work with some of the Brethren at our old shop- woodshed, I
Bushnel near by the door, I tryd to keep out of sight, till I cou
hansomely any longer, then I conversed some with him about fam
affairs. I was presently needed to go on to the mountaion to ass
in mending our great pond-dam which had broken badly. Afte
had returned home I was informed that, Elder Br. had conversed some w
him; Bushnel ownd he had come over here out of order, and that
had no further view than to look round here a little; he plainly show
that he had run thro' where he had lived, viz. at the 2nd. family's.
~~He~~ Elder B. advised him to go back and confess & seek his union
He staid in and about the timber-house till some time after m
and where he went then we did not know
Some supposed he had gone off again. some that he wanted to
to get into the Church again. — &c but tomorrow will prove

Apr. 15th. I understand at night that Bushnel has gone away a
& turnd his back to the way of God, this 3d. time. Caleb Shapley
him out to the 4 corners in Cannan & left him —

16th. To day I heard more of the particulars respecting Bushnel, wh
was in substance as follows. He had been out of union & on the decl
for some time, and on monday i.e. 14th. he made considerable of a bold
to bring to pass his secretly intended matters. He agreed with a
that lived there to come to such a place, at such a time, she wen
accordingly; he signified that he meant to go off, and wanted her
with him: he told her that she wanted to go, she denied it. but he st
to it that she did; she contradicted the whole of such a thought, "w
says he "there are several others that want to go I know" she said th
they did not; he said "they were held in bondage and they want to
away", but she disputed all he said, and asked him what he suppo
he could do, and what he should live upon, he said he could kee
school & she could live in the same house & take care of his th
but she would not fall in with him. She having now been gone so
tim

m school, it excited concern, & search was made. After a lengthy
rch, she was discovered behind a door in the garret; where he
secreted her at a sudden surprisal. He now being given up
evil started directly to come over here apprehending that mat=
must now soon terminate with him, & being half addled by
mixture of evil intentions & fears: he look'd, behav'd & spake sing=
ularly, and was insensible of the hedious troubles he had involved him=
f into & what a tremendious precipice he was just about to reach
dlong down at!

He went from here about ten o'clock, & went singing to his lodging
om singing & humming as tho' nothing was to pay, or as tho' nobody
new of his proceedings. The Elders there thought proper to give him
pill to go to bed upon, so Chauncy went down & laid open matters in plain
nglish before all that were in the room, he told him that Julian had
ened the whole matter, and that he did not know but that he might sleep
etter that night if he knew the matter was known!

The next day he settled off with the deacons, and seemed to be some
iggid in his feelings part of the time. He talked some with E.S. Mary S.
& Rebecca L. he to them that all he came back the last time for,
was to get a shaker wife! (*A Shaker wife*!! O who would have once thot
hat of you Bushnel? I should have tho't you would have been too shame=
faced, but I should not allways have disputed your dispositions for it.)
He said that their girls were held in bondage &c. Among the rest
he told them that his father told him that he would give him any
of his interest if he did not come back and get him a Shaker wife &c &c
In the afternoon he made out to get away & we hoped to see nomore of him.

16th. Rufus B informed me that some time ago (in the fore part of spring)
when he was hurt, he wanted to see Elder Br. [illegible] Rufus. So they went
to see him, he told them that he had thoughts of trying once more to get into
he Church, signifying that he could not feel comfortable there. They told him
plainly that he could not get back again, that he had been tried once and he
ailed & had forfeited his privilege in the Church, and they could not take him
n without doing injustice to him and ourselves; he replied that he could not
ee as he was forgiven unless he was restored, they told him he would be as really
forgiven, if he was faithful and found his union in that order, as if he was to
come into the Church.

Rufus said that they could have no hopes atal that he would do any
better this time than he had done in past time, for he had been s
both before he went the first time & after he came back, & he would n
keep himself but a very little while at a time, and he would not be free &
to confess, and what he did confess, was dug out of him by the hardest. He
that Father Joseph testified that if a soul turnd their backs to the way
God, they never could profit by a privilege in this first family, and Buck
had turn'd his back twice & had forfeited his privelege properly, and coul
been restored to it without a subversion of all justice both on his accou
and on ours too. Rufus further said that, he did not believe a soul c
be restored to their former order, after they had deliberately turnd a
but that it was the order of another world that, if a soul fell from th
~~order~~, they could not be restored to their former order, but they mu
fall below, and find their union there, or sink lower & lower; and s
as they were faithful where their lot fell they were as much forgiven
they were restored. &c. I told Rufus that if it was true that he
about coming back after a wife, I thought he had a hard way
it must be worse than the servitude of Jacob of old. I should n
be willing to go the rounds of shakerism, confess & feign so mu
to get a wife!! —

w 16th: We supposed he would be for keeping away after all th
but alass to our surprise, this afternoon he come to the office
with a one horse-waggon to get this wife! she refused to go to s
him & they told him that she did not want to go, but he told th
that if she would come and tell him that she did not want to go,
would believe it &c. They tryed to get her to go, and see him, bu
she was not willing: and so the matter went on! He seemd to
think strange that they would not let him have a wife! he sai
he should think they might let him have [redacted]! as she
was not much accounted of, and would never make a believer &c.
He told them that he should suppose that if they had any sort of feelin
for him, they would let him have some one; and seemd to be quite
effected, and to take it very hard. Finally he told them that it wou
not be the last of it; and so went away again.

What a picture does Bushnel exhibit! what ruin he has brought upon himself, and how foolish he has conducted, how effectual he has forfeited his privilege in the gospel; how plainly has he discovered his shame & showd himself to every candid person. By giving away little by little yielding to temptations, he has fell under the power of his own nature, the blindness and darkness of evil has preyd upon him till he is what he is. It is the flesh, even lust that has drawn him out of himself, away from his rational sense, and intoxicated him till he is drunk, and he knows not what he does. Astonishing to think of, what a fool it makes of a creature. He must now wallow in his drunkness & take it as he can, since he chooses the flesh, let him have it I say. And I suppose he will have a full share & experience both evils, viz. marry, and burn too! But I scruple whether he will ever take any comfort in this world, even in a natural sense, he will be a trouble to all that are concernd with him & a vexation wherever he goes. But I do not wish him worse evils than God sees fit to suffer him to share, I wish not to boast, but while I think I stand I'll take heed lest I fall too, for I believe if I should fall, it would be more intolerable for me than for him for my privilege has been greater, & I believe I have had more understanding than he has, and sensd more of good and evil, or of the difference between right & wrong. It does not weaken my faith to see others turn out so, but it prompts me to be more faithful.

16th. Julian Stuart went on the hill to her grandfather, Dunkin McArthur. 17th I met Erastus Rude, he spake some of past matters and he said it was a releasement to them over there to have Bushnel go. &c. So I have briefly touched on matters for future perusal.

19th. Early in the morning Stephen Fitch was here, he made great lamentations about Bushnel, and was greatly afraid he would never make a steady man, — wondered he did not come to his father, "for" says he "I would never turn aside my children &c, he told how bushnel might have made 1500 dollars easy enough in Albany, and if he had only have staid there while he was there it would have done well enough

but to come away & stay aspell & then go off again it was sham
William Fitch told him he knew Bushnel got some money w
he was in Albany & lost it. Stephe said "yes and Morrel t
it to me getting that money but I knew nothing about it,
he lost it out of his pocket book I suppose". &c — S.F. to
what fine times William had, & said that Daniels said h
never had such a writer in his store. &c. Asenath C. ask
him if he knew the reason of Bushnel's going off, 'O' says he,
you know; there is no need of telling that over now". &c.
But the Lord knows the secrets of Stephens heart; it is such
a bunch of deceit; that I am sure no mortal is able to un
ravel it; and carnal men will lie you know. & the Lord kno
his own & the devil his own, and each will have their own:
as for my part, I hope to escape the Devils clutches. so amen. —

April 27th Sabbath. the elders speak considerable plain on some matters,
showing how a looſe sense will get in, by being mixed in our
work, & not keeping so close to order, in such cases as the br
= ren & sisters being connected in their work; learning awk
of one another &c — & by being up out of season nights &c
They admonished us to be careful in these respects. Eldr R. said,
that, order required us to get liberty of the Elders, when we wan
to set up out of season; this, I understand, has not been mention'd
in our meeting before this time; but it is tho't proper to be so
& I wish not to dispute the justice of it, but it is some
croſsing to me — & for this reason, many times I have a ch
that I cannot find a convenient time to do it in, and I
should be ashamed to ask for liberty to set up to do it; unleſs it
was quite important — thus, prehaps, many things that I
would do, will be left undone. But it is good to be under
order, to help keep within bounds. —

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[redacted] I am in a blind state, it seems like a persons climb-
ing or running in their Sleep. when I find myself doing
that which I would not, I am ready to say it is because I am
ensleſs, if I had a real sense of the evil of the flesh, it would be
impossible for me to be overcome in such ways as I am. I cannot
feel the confidence before those that I believe are faithful, that
would wish to. I cannot think it is because I choose to
emain so, for I have in my choice & understanding renounced
he flesh, with its affections & lusts: but there extend a great
way, and I, unfortunately, have a great portion of them.
But God knows my heart & how I shall come out. But O!
f my eyes were open'd to see myself, & then to know that I was
een & known in all my ways, and could sense the displeasure
f God with sin, how could I stand before the presence of his glory,
nd feel a relation with his acceptable servants!!

The fore part of this Month Calvin G. James F. Phebe S & Polly L.
goes on a visit to savoy, the came home & bring intelligence
of a considerable work among that people, a number have set
out, & many have faith, a good deal of a stir among them, both by
opposition & inquiry, preaching, operations tongues, & divers gifts
bespeak a manifestation of God among them. Some singular occur-
ances, might be noticed, tho' I know not much of the particulars
nor do I suppose they would be much interesting to any body to know
hem, as they principally consist in debates about religion, and high-
lying gifts of the young believer &c — but one new story seems

to be worth hearing. (ie) One man testified that the Shaker's spirit
catching like the itch, that he catched it a number of years ago, &
a fortnight after it work'd, & it felt the most like the itch of a
thing he knew of! he advised the people to keep from Sharker m

One old woman, with eyes keen as vengence! demanded of Polly
what they put into their cakes to bewitch folks, so Polly told her
the made jonne-cake!! —

The flocks of Pigeons was remarkable, several hundred of them
lighted before one man's door, & seperated, the he ones on one side & th
she ones on the other! One man shot among them eleven
& could no kill one — —

The people generally live in poor habitations & need a
deal of labour to get them scrubed up &c &c ——

May 25th 21th: Two girls come here to live, one calls herself Ham
Eleanor, Peal, Potter, Shaker believer!! and the other is a daz
Potter, a twin.

June 1817. The Elders propose a new way to regulate
hymns &c to sing thro the week: viz to mention, on the sabbath
hymns or anthems we shall sing thro the week. ——

Our hymns have rather run down for some time past,
have sung anthems considerable, they seem to go well in

May 27th: I have some considerations to day respecting the mi
of a creature, why it is that it is so hard to govern ones s
in all situations. My inbred nature has such strength
me, that it is difficult to keep it under as I would, my sense cra
the knowlege of good and evil, but if I am excited to evil,
mind is apt to run on it. The flesh is a deceivable nature,
I have a struggle to keep it under. But I am determind, si
I have undertook, to overcome and keep myself from this decei

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nature. I can keep myself from willfully giving away, but
t is harder to keep my sense and thoughts right. I should
hould be very glad if a body could be at rest, & not be troubled
harrassed with this tormenting disposition.

July— About the middle of this month, on a sabbath morn,
in meeting, Elder Br. spake of a number of Anthems, that he
wished to learn. He said that that there was one of I Ys composure
one of Garret L's, & one that Richard Treat proposed. & one of Samuel
hnsons, on repentance. So now we have the business before us.
We have sung anthems of late, considerable frequently. & the seem
do pretty well.

23 & [illegible]th. [illegible] It appears that matters have went on midling well
th me for some time, & I have been in hopes, that by keeping
retty [redacted] for a while it would not be so apt to
[redacted], but I find that it is not for quitting very easily
t I feel incuraged that I shall keep the weathergauge of it yet.
About this time we have the news, that Abram Youngs has put
n end to this mortal existance, by cutting his throat, which
e did ~~before~~ in the presence of others.

th: Eunice Chapman is round here, trying to get the advantage
f us, in some way or other. She seems to delight in bringing
accusations against all that she can. But I think her proofs
f such things as she pretends is, and has been among us are very
weak. The generality of her accusations are something like the
llowing. She said that Joseph Hodgson had bastard children, some one
at heard her asked how she knew, why she said when she was at
vl. she was talking with Joseph expressing her trials about
r children &c, & told him ~~that~~ he did not know how it felt to
children & have them taken away in such a manner, & he replied

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that she did not know that, & says she "he had just told me th
he never had a wife"!!!! We understand that she has g
in with a smart, capable woman from North Infield # & she says th
is a going to confute our testimony of Christ's second appea
August 30th 1817. I have to complain of my own failings very of
This evening I felt a sense that I could not be justified before G
if I gave away to evil; and I so often give away a little, & a li
more that I feel ashamed of myself. I find that the flesh is a
trouble to me, & tho' I do not boldly give away to it, in the
ural way, (as I may call it) yet it appears that the influenc
evil, will beguile me, by working out of my sight. However
is my faith to be honest to my Elders. I have, many times
been under buffetings in relation to striving to keep my sense ve
strict, or watching over myself, to keep from evil thoughts, or any ungoverned sensation, but
have so little strength & life, that it seems as tho it did not m
much odds, whether I strive or not; yet, I rationally know th
if I labour right, it will be pretty much according to my zeal
And I know, by experience, that it will not do for me to be w
ly or knowingly careless; for there I am in danger —
Sept. latter part. We have information, by Artemas Clark
& those with him, who have just returned from a journey to ol
idence, that it is probable that James Chapman has renounce
faith. He has had business among the world in settling his affa
and as he was gone out the last time he sent back for all his
to be sent to New-Haven — & the believers think that he has gi
They say he has an excessive appetite for cider &c — & that he wa
often overcome, and getting thus not unlikely that other evils ens
Sept 28th Mother attended our afternoon Meeting, and after speak
considerable to us about getting under darkness with being overt

Mary Dyer — in that is quite enemical —

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with temporal things &c. she proposed for us to have our satturday night meetings half an hour earlier than common time, at this season of the year, when evenings are long, so that we may have more time to labour out of an earthly sense — & so it was established.

ctober 5th Rufus spake to me of a gift that was felt to be best to take place, which was, for George DeWitt to come and live in the room with me & support union with me — he said I must be kind to him & be a help to him, what I could. —

mber 16th Bushnel F. is here to attend meeting. He tries to affect that he is not in much trouble about matters — I think very likely he is not, but I will venture to guess that he is more ashamed to come among us, than he is willing to show. —

th of October. Some remarks relating to Benjamin Fitch. — This night, after meeting, Rufus came and requested me to go over to the lodging house & take B. F. and break him of snoring &c — he said that Erlemas M. had desired to be released, & as he had had a long tour of it, the Elders thought that it was right for some others to take their turn: he desired me to be punctual, & keep him under government — he said that if the rest could not manage him, Elder Brother talked of going &c — It was a disagreeable cross to me to go, but as that was the gift, I labourd to feel with it — so I went & told Benjamin that it was required of me to come & have him sleep with me, & that I was determind to break him of snoring &c — Among the rest, to keep the matter up, I told him that if I could not break him without, I should, as like as not squitch him: he seemed to lay it to heart, considerably, & did very well that night, but the next morning, when he was in company with some others, they got a talking about the matter, & Benjamin was bold to say, that I said I would squitch him, but, says he, that won't do for Isaac to whip me. I'll see if he will do every thing that he talks of — and if he does whip me I'll hollow — & he won't dast to &c &c — So the next evening I got some little sticks & meant to let him know that I was as good as my word. So I told him that I believe his evil spirits told him that I was not a going to effect all my threats but he might depend I should. So he did pretty well the fore part of the night, but after a while he got more restless & snored &c — I took the squitches & give him a few strokes, & he cried like a booby! I told him not to make a noise, but he cried heartily

and was vastly more scared than hurt; but you may depend he did not ho
ct 19th ~~I spoke~~ I told my mind to Rufus B. concerning Benjamin; I told
I believed he was in a dangerous situation, that he was under no gov
ment stat, under no fear of any body, he was round among folks, m
like an evil spirit than a civilized human, so racketing & so disagreea
that nobody felt much union to him. I told him that I did no
he would stay 5 years, & if he did, I was much mistaken, unless there w
a great alteration in him before long. I spake to Richard Treat; som
to the same purpose; Richard told me to do with him as I thought prope
I slept with Benjamin till the 25th of October, and I thought that he
considerable: in the mean while I had to use many means to get it
riveted in his mind, & with the rest, I squetched him a little, that he sh
not have his say. I was in hopes that he would gain the matter after a w
& I think he would if I had staid with him long enough - But the
labour'd upon the matter, & wanted to have Benjamin steadily with s
one, & that to have him sleep with Richard, so I changed with Ric
& took the place that he had slept in, viz with Amos Jewett, in the
great room 2nd house. It was some cross to me to settle in anothe
place from my home in the house, my sense being fixed to go bac
after I had done with Benjamin - But it brings a proof to me
that there is no need of being too much disturbed by little crosses, f
if a person fixes his sense to feel easy, it will make it much
About a fortnight after this I went back in our room to sleep
George D.W. takes my place -
October - About this time, Aaron Bills & his wife comes here
he asked E. Ebenezer, if he was willing to be a witness of his past lif
It seems to be a time of a good deal of company at the North house
November 14th Charles Steward on his watch sees a man tha
he thought looks like Bushnel Fitch
15th In the evening Bushnel & 2 men with him, was here
round the washhouse, &c, after a little while the 2 men went a

but Bushnel staid here till about half past ten. 2 of the Brethren sat up to see what he would do &c — Bushnel told some of the Brethren that he was round here the night before &c —

But I think that it is no honour to him to be round in such a manner — & it must be from some secret motives that he conducts so —

17th I went up to Albany & so on to Water-vliet, with Jonathan Wood, to get some articles, & see E. B. Seth Y. Wells about school matters &c &c

18th We returned home; after we got home I was after asked if I saw Bushnel while I was gone, & was informed that he was here good part of monday. — He says a good deal about getting some joiner tools, he thinks he ought to have some &c — he talks as if he tho't strange that he cannot be in as good union now as ever; but the poor soul is darkned, & he hardly knows what to say, or how to conduct —

December 1st The public school is set up to day, to which there come all the boys in the society on this side of the mountain, together with the youth of 18, 21, & 22 years of age — there has been, including all that have come to school, about 50, tho' they have not quite all been there at a time — there has been 34 at school in one evening ——

The zeal & feelings of the Ministry & Elders is much stird up in these days about the school & matters are put forward without much delay; so that our youth & children may now get learning, without the excuse of not having opportunity. Things & provisions for the school are got by, & in union with the deacons, at the discretion & judgment & request of the instructors, pretty much without hesitation — this being brought about by a general consil, or consultation of Ministry Elders & deacons

December 18th. 1817th We began to keep afternoon school
20th. We began to hear the "Testimonies of our ever blessed M
Ann:" we expect to attend to it for our Satturday night meetings
we get thro'. ———

Considerations respecting myself- Sometimes, when I view myself
within, What am I, whence came I, & whither am I going? I h
I exist upon what we call the Earth, but the depth of my nature
the evil of my disposition I know not; or at least I cannot s
I know there is good and evil, order & disorder, but I have so muc
the evil in me, & have so little just conceptions of things that I h
know which is which — But there is a serious matter that pres
itself before me, that strikes my nature with fear and tremblin
If I was brought into existance, forever to exist without end, if
is good & evil awaiting every being, if there is an almighty pow
that will surely reward every creature according to his wor fruits,
if all my thoughts, words & actions are recorded on the book of my
and I must yet face them all, to my shame or joy; if I must d
this mortal body, after having passed all the series of temptation
trials, buffeting, misconduct, and all the good and bad actions that
shall experience in it, and then find myself, (I know not where)
a never ending eternity, to meet my unalterable state, sentance, rew
punishments, or whatever is for me, then it is a matter of great
concern with me, and a subject that ought to attract my great
attention — But how am I affected with all this? do I duly con
er these things, "nay," says my conscience — I am not so much
cerned about it I ought to be — my temporal & timely sense we
my whole sense, as it were, & I rush thro' time carelessly, a
at my serious reflecting hours, fear lest I land in sorrow

And why; says I, why fear; why shall I vex my self for uncertain-
ies? — Because, there is a feeling within, that I cannot suppress
tre is a part that speaks within, saying beware! But how shall
walk? there is not perfection in this world world, & how far shall
constrain myself towards perfection; if I go to striving to be perfect
shall certainly miss it & be worse than if I did not pretend so
much, & so lived up to it; besides if I am very good & show that I
think myself better than others, this will be disgusting to them —
But I believe I am one of the least upright & faitful, of most
ny of my acquintance, according to what I know, or according
to my privilege — & altho' I believe I have as much union with
my friends as I deserve, yet there appears always to be something
in the way of always being agreeable to them, and if I affect not
to get an ill name, yet I query whether they say to my back, as
they can of some, "he is an agreeable young man" &c — And if they
cannot give me this name, I believe it is just, for I am sensib-
ble that if all knew my real state, I should not have half the
union ~~with~~ showd towards me, that I have!! — I think some-
times, O that I could dig to the bottom of my nature & pluck
it up, as I would an evil plant, & sometimes I feel determined
to stick to it with zeal — then again, becoming an old story, &
looking forward & thinking what a long, slow & dubious work it
will be, I feel slack, & would give out, were it not for fear of the
consequences — So considering all things, I think it is best
for me to keep on, for if I do not, ~~It~~ it will be like entering a
narrow passage where I must keep on & cannot turn back
without certain destruction — So let me traverse the moun
tains, valleys, rough & smooth places of my fortune, & when it
is dismal, hold fast by looking on the best side

Wander in nature's darkness

December 1817

21st: Instead of having our afternoon meeting as usual, we
* the read of said 'Testimony' 22d: Garret L. takes the school
25th: We attend to the celebration of this day: we have a forenoon
meeting, then hear the "Testimony". And the gift the day is,
we labour for a forgiving spirit, no one need to speak to an
to know if they had somemthing laid up against them, or
any thing about it, unless they could not forgive, and if there
any one that could not forgive, then they must seek oppor
ty and put it away. We must remember the poor, attend
learning songs &c — after sunset to work —

* 26th: evening meeting, Elder B. speaking of the work of the en
ing day, mentions our opening our minds; says, that we
have commonly attended to this gift before Christmass, b
he thinks, it may be more profitable to attend to the Christm
gift first, then we shall be able to feel a forgiving spirit
and see our own lacks &c — —

About the latter part of this month, [Decem.r] George Stines goes o
being offended — He was rathar mallicioilly disposed —

1818
About the beginning of Jany. Robert Davison quits the b
ers; he goes to Albany ~~&~~ engages work in some one of the
nices — We understand that he felt dissatisfied with his ch
& told the world that he had fallen from Heaven —

February 1818. 14th: Garret L. & I go up to watervliet, to
See the school, that they sat up there about the latter
part of Jany. 16th: we saw the school — conversed
E. Br. Seth. They differ some from us in their manne
And I think they have the advantage of us. they have
visited the Lancastrian school twice — got what they

outh from that. And E Br. is much acquainted with
aching schools &c. He helps, and regulates matters, Ward Carter
structs the school - consults E Br. he knowing more much
n some respects than we do, has the advantage of us.
ut were I to give my opinion, I would say that, as to
e regulations of the school, the order &c, I would not
erfer theirs to ours —

March 4th George Cole, goes off to the world - he has
long been very disagreeable ~~for a long time~~, & some
troublesome in school - He staid from meeting Sabbath
day - stole some money ~~while they were at~~ in time of meeting -
when he was going he offered Abijah Parker some of the
money if he would go with him - Abijah opened the mat-
ter; two of the brethren went after him, overtook him
got back the money - & after that allowed him some; left him; - he
went on to his Mother —

arch 12th or 13th Abijah Parker, in his turn goes off -
So the foolish creatures make their ruinous choice!!

~~[illegible]~~ March 14th Sat: night meeting. The Elders
speak considerably of order - mostly with regard to the
conduct of brethren & sisters towards each other - he speaks
of the duty of the older part, to look to those that are young:
that they ought to be like fathers and Mothers to them;
and able to admonish them, and not let them be spoilt
thro' neglect. "It is good," says he, "for a man not to touch a woma
now for a brother, on some trifling occasion to ~~get~~ a sister
to do something to his hand or fingers, or to him unneceſsarily.

1818

March — 13. it is not according to the gospel. All unnecessary touchin
each other, is forbid - &c — He also speaks of its being
disorderly for brethren and sisters to talk together on pri
matters, by geting aside privately - ie for a brother ha
a matter to settle, between two sisters that [illegible], it is con
as much private union as for one brother & one sister,
nearly as much. But the true order is, if a brother, o
sisters has any matter to speak of in private with the other, they a
to apply to the Elders, and they are to appoint such a
they think propper, to attend and hear the case, and t
matter is to be settled in order. See next left-hand page.

Now these things appear mortifying to human nat
& the natural feelings if let loose, to range according
carnal reasoning, would feel very much limited, and
many ways to plead in behalf of itself, and say that it w
too much to be confined in such a manner — And ind
nothing but faith in the gift of God, and a knowledge of th
many ways that a carnal nature works, and a determin
to resist all the pleadings of a lofty nature, could ever ke
me from feeling some unreconciled, and reflecting with a sp
of distrust, on some of those things that are required of us - an
thus letting my natural feelings run, I should feel above th
gift of God, thro the medium of taking my natural senses
my guide! — But this I know, if I am ever saved,
shall have to deny every thing that has the least appearance of a
or is in the least tinctured with the old stuff. The Kingdo
cometh not by observation! And though I may with nev
so much wisdom, observe, remark, & look into the reason

March 1817

nature, propriety or need of restrictions, yet I only step
side of my duty. For I am so prone to evil that I should
e continually erring, if I was not very strict to watch over
myself. The nature of the flesh will work a thousand ways; if it
n't overcome by some action, it will work in thoughts or feel-
ng. It is true, I am the most exposed to feel discouraged, or
lack, by looking at the impoſsibility of doing just right,
deciding what is right by any rule or order that can
given, for there is no such thing as recognizing every cir-
umstance that may occur, in which I may err; & here I
m apt to look with the leſs esteem or attention on all
fforts that go to give certain rules for our conduct, because
here are so many circumstances of a similar nature, but
ery different in magnitude, that it is hard to determine
hen they are of sufficient note to rank under such & such
les — Finally I conclude that I cannot be safe at
y time, without having a right spirit within — this
what I mean to labour for.

onday 16th 1817 — The Elders manifest the gift that is
r us. First introducing the subject, by observing that it is
natural for us to gather a great deal of rubbish, convenien-
ies &c. and it often has been the gift in times past to have a
purging and clearing away of those things that we had gathered which
were unneceſsary — ~~and as we have for~~ they proceeded to state
that ~~it~~ as we had for a long time, been gathering, it was
now the gift to purge out some things that we had gathered.
And in the first place, respecting ink, it was considered that
ne sort of ink was sufficient for believers, therefore all
ther sort must be abolished, such as green, blue, yellow
& red. no sort must be used, but our common black ink.

18th March 1818

And secondly, respecting gold earrings. They had crept
by slow degrees, under a pretence that they were good for the
a head ache &c &c – But the Doctors say that they do no
know as they do any good atal – and it was very differ
from the example of our first parent: & she told us to l
all such things go to the moles & bats of the earth. W
not imbrace the gospel" says E Brother "for silver and g
but our first faith was to forsake the lust of the flesh,
lust of the eye, & the pride of life." He said it was req
all who had those things, to give them up —

This was crossing to some, to give up such things
even when they had got them by liberty ~~and~~ or coun
But although these things had got in because some thot
would be healthy, or good on some account, yet it
the gift to reject them. — The Elders told us, th
Mother was in a good deal of a labour; and she felt th
there was more of such things than could be born, a
feeling that her time was short in this world, she de
to have such unnecessary burdens done away, that she m
leave us more in a gift.

Continued from E B speech. I had forgot to state that Rufus spake in con
mation to what E Br had communicated. He said he recollected that n
before Elder David Darrow went to Ohio, it was spoken; not as a binding order, but as good co
that in case a brother should want a choar done by the sisters, not to go an
some particular sister, but ask if some of the sisters would be so kind as to do
or such a thing; & likewise the sisters. For it did not look so well for brethren & sisters ~~not~~ to be too particular in their
choars for one another. E Br. speaks on the same subject. Says that it ought
be observed. To be so screwed up & particular" says he "why how it looks" Sha

(This is no more than what a direct faith enjoins on w
one, for "altho' for regulations sake, we generally apply to so
certain sister for such & such choars, yet it seems too much like th
old way of man & wife, to be so particular, & not possess publick spirited kind

1817

But here appears plain in view, the nature of creatures, when
little crossed, they immediately look round to find something
to ease their own burden — In the present gifts some felt
s though they were hit, because they must lay aside gold ear
ings, but they could ~~fl~~ bear it some better by seeing that others
had to give up red ink — also by saying that they believed silver
pens would come into the rank with other superfluities.
True; silver pens may be disallowd, for the name's sake, but not
because they are unprofitable or costly. Gold and silver is to
avoided, as much as possible. We did not receive our first
faith to be led astray by curiosities, superfluities &c—
rch 19th Rufus spake to me, asking if I had abolished all my
ed ink — I told him I was willing to give up all I had
and though I had lately made a quantity, yet it was
because I had been asked by some of the boys how it was
made, and I that not proper to tell them, for they might
make a great labour of it to no profit — so I that best to
make some and give them — and though I expected to use
some myself, yet I had always been reserved in the use
of it; not to write any sacred thing with it — &c &c — But
I have observed that there has been a considerable of a use
made of it for fancy's sake; this is what Mother dislikes.
and I think, had it no been for such unsuitable treatment
of ink, it would not have been rejected — Rufus told me some of
Mother's feelings respecting unnecessary conveniences.
She says it is remarkable how she has been preserved, since
she received faith — When she first received faith, she
took up a strict cross against all worldly grandeur, and fine things
and though she was young, she resolved to be free from every
thing that would be a clog to her. She had costly, old
ornaments of gold silver, &c which she pounded up, and sold for

19th for what they would fetch. and all her fine things, sh
ed with as well as she could, and she has never go
them since — She has often had presents sent
from one, and another, one thing was a silver snuff box, a
she could not accept it, but sent it back. Another t
was a gold watch, but she sent it back — — Ru
said that if the sense was pleased at all times, there
be no stopping place: he said it would be quite pl
ing to many, to have a watch in the family: but
let us look into it a little, says he, we get a watch, w
there is one lot of brethren to work in such a place, t
want it, — another company in another place, have
need for one. well, we get another watch — by & by t
is 3 or 4 wanted. & all think ~~think~~ they have an eq
right, and keep a crouding, till nobody can tell where
will end — and they will all plead that a watch is a
simple thing in itself, and we dont want it for pride
but as they come more into use, they will be more
or less an object of pride, or pleasure. So considering
all those things says Rufus, we must take up a good
of a cross, especially, considering that we are the fi
of all ~~[illegible]~~ Churches in the land & call'd to be an ex
ple" — and as to watches, Rufus said that Mother
sired that he would never consent to have any co
into this family, as long as he lived" —

Sab. 22: Mother attends our meeting afternoon, speaks considerab
on the gift of prayer ~~as~~ as it is a time that the wicked are a good deal enra
and trying to make unfavourable laws respecting us, she feels w
are in danger of feeling against, and hating the world; but sh
says we must pray for them, as well as for the household o
and not hate our enemies. This is a mark of true Christ

23: E Br John & Calvin G. set out for Albany to visit the Regeolator, and try to turn their feelings, by giving them a more propper understanding of us. We are all jealous that they are misinformed by callummies, and what is worse, they wont give themselves any trouble to get the right of matters, but boldly rake upon our character with the most scurrulous & outlandish speeches &c &c — This is the case with the great part of them. And they do not know any thing about us only by the tongue of common fame, and being seduced by Punice C. Thus the hotheads excercise their utmost endeavours to defame and injure us in their way.

27th I enter upon a matter of considerable importance to me, as it respects my disposition, concern and conduct; past; present & future. Mother sent for me, and desired to speak some of her mind to me. I went to see her, and Rufus was present. Mother told me her object was to speak to me in behalf of the late gift. She said there was a gift of late respecting superfluities, that she supposed effected me some, but she was fearful that it did not work half so deep in me as it ought to. She had been fearful that I would run too far in curiosities and needless notions. "Why", says she, "I should by no means have dared to done as you have, in such things. You & Garret & many of the young have been very forward. And I do not know but that you will be the ring leader and draw the rest on. It is remarkable how I have been kept since I received faith. When I was young, I had as much of a cross to take up as any body, I dont doubt. I used to think when I was a child, that I would have me a sky blue gown. ~~When I got~~ So when I was old enough I got me a silk gown coloured sky blue. but when I believed I gave it up with all my other Babylonish stuff. And I have never had any thing to do with such things since.

1818 March 23d

"I have naturally as particular eyes as any body else for
I know, and like to see fine things. but I have always croſ
self". She mentioned the gold watch that was sent her,
said it would be very agreable to her to have a gold watch to ta
with her on journeys. &c &c — other fine things she ment
which she allways shund as much as poſsible. She sa
she believed that near or quite every female that sow
much in this family, had ~~their~~ her thimble lined wit
before she did. finally she thought she would conform in so
a thing. She desired that I would take up a croſs ab
such matters. "You may yet be, calld to be a help in keeping out
things, and if you do not, while you are young, set a good examp
these things, others can not have that faith in you, that they migh
If you get little nice notions, others will want them; the sisters
be at you, ~~for~~ this and that, your equals, will harraſs you contin
and you will be full of busineſs — and I do not know what you
be calld to fill. She signified that she did not feel any particular gif
but ~~she desired~~ I would remember what she said
I should be calld to this or that) but if you should ever be calld to
lot, you will be sorry that you did not take up a croſs when you
young. You had better turn your genius to that which would
profitable, you ought to bear for all that you have that is unne
Needleſs things are a burden, and they certainly shut out the
of God. I do not know how much you have that is unneceſsar
but there are a great many things that might be mention
one in particular; silver pens I should hope that you mig
not run much further. at least I should desire that you w
not make any more". — Elder Abiathar was there, and he,
Rufus spake about steel &c — he gave up a silver one th
had made him, and said if I would make him a stell o
I might. Mother did not feel so about any sort but si
but she observed that she thought not best to make a very
many of any kind. Rufus spake in confirmation of what
had said, said that I had faith, and hoped that it would some go
Mother said if I had faith I must have works too —

She desired that I would remember what she had said, and
careful to observe it; it made her feel exceeding ugly to
e me running headlong in such things—
So after a consider conversation, She asked me if I was
ankful to have these notions rejected, I told her I had not
lt any particular feeling of thankfulness, but felt ~~thankful~~
concild to do according to the gift. She asked me if I thot the
lders &c were hard, or required more than was right
whether they were superstitious; I told her that I
d not been buffeted in that way, but knew that it was
ent for good. &c &c. She said they did it for the good of
he whole & from a duty &c She dismissed
e, & Rufus thanked her— I thanked her likewise *

arch 28th E Br John T. & Calvin return home; having had
considerable conversation with the members of legislature
~~they were~~ Some of them were quite friendly; others were
very much opposed, But after being better informed of the
hakers they were quit altered in their feelings. Root remain
bstinate, the rest tried to pacify him, but he was rigid
deaf to intreaty &c, however he was considerably confoun-
ded ~~in undertaking to carry to~~ before the Elder left him

The fact is, these bitter fireskulls, & all that seek our
hurt, are enraged by evil reports— by their own prejudice Eunice Ch. & this
thing and that; and they wont give themselves the trouble
o search out the truth of matters. But the Legislature, this
ear, have the name of a shiftless pack: and they drive
h headlong, regardless of reason and truth. But we
must not feel against them, or any of our enemies,
but "gather into the peacible Kingdom of Christ", and pray
or our outward enimies, & fight only against our
inward foes—

March 28 — 1818

* Observations from contemplations on Mother's addreſs
me. I felt when she was speaking to me, as if I w
ed to make many excuses, and tell her how free I h
been in relation to having many curious things &
I never had but two sorts of ink, & the red I thought
had a good pretext for. And as to curious notions, art
of ingenuity or fancy, I never had much of them ~~a chance for~~. And
or of others following me, when perhaps they were far before me, in their fanciful affairs
seem'd most strange to my natural sense, why the
was so much danger of my setting a bad example

But I conclude it was all right for me to be wa
for it is my natural feeling, if I had a chance for
to run into such things. Altho I have been some
tious in such things, and never have gathered much
yet I might cause myself trouble, if I should get a
running. It is well for me that my circumstan
have not admitted of gathering much, or making
my notions. And I mean to take up my croſs, and at
to Mothers counsel to me. — This world is not
lasting habitation; and had I never somuch of
worlds good things and conveniences, I know not
long I might enjoy them, and since I could not
things perfect in this world, let me have what I m
& since I do not mean to have my heart fixed upo
the momentary things of time, I do not lament
loſs of anything that is not for me, or that is oppos
to my greater comfort. Conformity is the main spri
to peace and order; and I have learnt this one thing
the fate of fallen man, that, his happineſs consists in
his abasement. So let me freely meet my fate, forsak
own pleasure, that, by the mercy of my Maker, I may obtain a
abiding treasure!

April — 1819

March. I understand that Abijah Parker has sought a
privelege again, among the Believers ✱ So we see another
instance of the trouble that one's folly will cause them.
ne many fancy that he can take some comfort in having
is own way, but when he trys it, he has to retract his bargain!
th Tuesday. Selah Draper is releast (unexpected to her) from
are in the outer court, (the office) and comes here to live
() with 1st 2 [illegible]. Susannah Ellis stands first in care
ow at the office —
th. We understand that the Legislator have repeald the
the act ~~so~~ exempting us from military services ✱
t this time we have some expectations that E John, E.
Benjamin & Comstock is coming here this season. But soon,
ving a letter from E David D. we are informed that Benjamin
Comstock will not come, But Peter will come instead.
Much talk in these days, about what we shall do in relation to paying our fines. I believe the greatest part say, "that as
e have stated that we never can, in conscience, pay any thing
ey would not pay a cent, let what will be the consequence" —
But we cannot get any authentic intelligence about matters, so
e cannot rely upon the ~~truth~~ rumours as truth.
il 24th. Hezekiah Fletcher leaves the believers & goes his way.
28th. The ministry go to Watervliet; ~~previous~~ just before they started, Mother
ent a gift to our family and order, viz That we must pray for our
selves, for ~~one~~ another, and for all the ~~the~~ believers in this place,
hat the blessing of God might rest upon us. —
ay 9th Saturday night meeting, we heard from Mother; ~~[illegible]~~ by
srael Hammond, who took Henry Bennet home (he having been to
way, to see about their mill affairs) Mother sent her love to us, desi-
ng us to unite with her in praying for the blessing of God to rest on
e Earth, that it might bring forth fruit in its season &c &c &c

I understand he was gone just a week — viz: from March 12th or 13th to the 19th or 20th.

May 1818. Reflections on my situation —

I suppose that I appear to others of my friend mortals, lik
one who gets along thro' the world pretty easy, and who does
meet with much to disturb him. And altho I apprehend t
I have not the name of a very bad person, nor a quarrelsom
panion, yet I am sensible that if others do not see much in
conduct that is disgusting, they do not see much if any thing
is agreeable or lovely. But let others think as they will of me,
thoughts or ideas are unknown to me, in a general way. I conc
that though others may judge much more correctly of ~~my parti~~
appearances and effects of my particular actions and words tha
can, yet so long as I affect to keep within bounds, it is impoſsible
them to sense or know my situation, (except it is by a gift)
well as I can, for they cannot feel, or be effected with my consci
any more than they can feel or be effected with a wound in my
flesh, or any of my sensations whatever.

But to return to myself. I am lost and confounded! I know
what to say! I am a total stranger to myself. I am not able
sense my state, but I am fully sensible that if I sensed but
small part, I should feel tribulation that I know not of. I
at present, dull, and senseleſs: I know I am not as I ought to be.

When I look upon the wicked and ignorant people of this world,
compare my conduct in itself considered, with theirs, it woul
seem that I was middling good. But alaſs! when I conside
my privelege, & the knowlige of good and evil that I have attai
— the greatneſs and purity of my call, and compare that with my
duct, it alters the case! I have heard the gospel, and am called
the bloom of my days, into the work of salvation, now in the m
ing, the glory and strength of the latter day. The way is broke
fore me, those who have traveld on, have borne the burden of
day, paſsed thro' trying scenes & fiery trials, experienced the sieg
of breaking off from the course of this world, and strove in the
gles, both in a spiritual & temporal sense, that ~~were to be~~ could not be avo

the beginning of such a great work. Here I can live in
se, and have no great hardships to pass thro', indeed, nothing com-
ared with what many have had to experience. Here I profess
be a follower of Christ, and to deny myself of my own pleasure, to
ve a good life, to forsake the ways of nature, and place my affect-
ons and heart on the things of eternal duration! But how far
o my pretentions hold good with my real life and character?
feel very lacking and hardly able to say "as I profess, so live I."
ow shall I face the requirement of God upon me, or how shall I
lead my cause? surely my situation is miserable, yet I cannot
ense it. I run as running in vain & fight as one who beats the air.
have nothing to boast of, but weakness. Instead of governing my nature,
y nature governs me, and I have not the government over my
wn passions. I know that I intend to do right, to take up my cross
gainst my ugly dispositions, but I fall far short of what I ought to
n this, and it is because I have no stability in me. I sometimes
eflect on myself, and look at my conduct, and take up a resolution
be more watchful in future, this I will hold a day or two, then it
ecomes an old story and I forget myself, and away go again, giving
way to carelessness, nonsense, foolishness, and neglect of duty. That
which I at one time, promise myself to forsake, at another, I indulge in!
Sometimes I say to myself, I will quit vain and rude conversation, I will
behave Godlike and reserved at all times, and watch myself, not give way
to sloth, and carlessness, then, before I consider, I get overcome, & speak
r act at random, then I feel spoilt, seeing I am so unsteady. Reflect-
ions bring on discouragements, & I say, it is in vain to think of being
very good, and overcoming my rude ways, ~~and~~ I wont refrain from
some unrestrained ways, ~~so but~~ will keep out of sin, and that is
about all I expect to do. After I have tryed this a spell, I feel so
lean, and such a want of any sensation of good things, so little gov-
ernment over my more secret enemies, & so in danger of wholly
loosing the way of God, that I make another promise, and

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still go on in the old way! Thus I am so weak and unste
that I sometimes think there is nothing in me, but vanity,
it seems as though I hardly knew what steady was, if I shoul
meet it any where els!

I sometimes dispute in myself that I ever had any work
God upon me, or any conviction of sin, or any gift of God, fo
so often get overcome in such things as I should think would b
me into condemnation, and yet I cannot sense much about
I feel pretty well for a few days, and then I get daubd with
foolish evil or other, this spoils my confidence as long as I se
and I think it is not for me to have much peace in this wo
But that I must suffer for all my past folly. But I know,
I had any stability in me, I should not, would not be so baffled
the Devil's devices: but I am a poor lost creature, and I mu
give up thinking to feel much confidence before the faithful.
cannot sense any of my near companions, or those with whom
am aquainted that profess faith, that appear to be so distant
the real way of God, as I am. I cannot think they are so far
from inocence as I am. Thousands of evils beset me on all
If there is a gift of God for us, I never can treasure it up, it
to go in at one ear and out at the other, I cannot sense it at
any time, nor retain it longer than till I get out of meeting.
If I have a time to retire and fix my sense on spiritual
I am senseless and asleep in body as well as spirit. I cant g
at the Elders to open my mind to my satisfaction, it seems
no one can feel that real freedom towards me that they ca
to others, and it is all right too, I suppose. The Elders know
my ugly ways and disagreeable turn, and if they do not
any thing up against, (which I do not suppose they do,) they ca
not feel me so near. And I think sometimes it does n
good to open my state to the Elders, or ask their prayers or
help, unless I commit some sin, & then I will expose it.

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I think sometimes it does no good to pray, for if I do, I shall
answered perhaps only with the more neglect. So satan, or youngses
ature, puts his paw upon me, and I am captive led!
f I just keep from sense I am seemingly none the better for
hat, for my sense is continually defiled and an abomination
God and to all good angels and men. I may take up my
ross against the flesh, but I am either willingly or unwilling-
y harrassed with all the dirty thoughts that could be invented..
nd if I intend to deny every ungodly thing and worldly lust; my
termination is so weak, that it is even abominable in the
ight of God: But I pray, if I am not already wholly cast off,
hat I may yet come to the knowledge of myself, and be able
to find a work of God, that I may not finally be lost —

I feel just as saint Paul discribed his situation to be,
to will is allways present, but how to perform that which is good I ~~know~~ find not"
'O wretched man that I am" &c &c throughout ——

O may I be humble, and not refuse the way of God — for tho'
I am senseless, I know there is a right and a wrong, and the
right is what I desire to obtain

ay 19th Tuesday. The ministers from Ohio arrived here. Three
of them, viz. Elder John Meacham, E Benjamin S Youngs, & Br. Com-
stock Betts. They set out on the 13th of April, have had a
tedious, stormy journey. Thus we are disappointed, having
expected John M, & Peter Pease only — but we have understood
by them, that the received the invitation from here to come, and
had prepared for the journey, before they had heard what Elder
David proposed, and that they had read the invitatation, and ~~then~~
gave information to their people that the had resolved to come, and
therefore they could not well omit proceeding

May 17th 1818. Sabbath morn. Elder Br. speaks of meeting
the importance of improving our time, while we have th
use of our limbs, of our reason, &c. which we shall not have b
by: when we shall become aged, we shall become less able to
fill our duty. We are all created with faculties to choose the g
and refuse the evil. He observed it was not in having a priv
that made us good, altho it might be a help, yet every one mus
upon aright foundation, good works. We may live together, and
wholly out of union by not placing our aims right, for the soul
seeks to gather Good will place his affections in God and Christ,
the flesh-monger will gather the evil, fleshly affections & lusts,
envious spirit will gather envy, malice, wrath, backbiting, ev
Speaking &c. He observed that, as the scripture says, "Two shall b
one bed, the one taken & the other left." Two may have equal
priviledge, and be condemned & the other justified; and that it
our duty and priviledge to improve our abilities, reason, &c to ge
the things and spirit of God." Rufus spake in confirmation
what E. Br. had said, observing that it was certain we all had
abillities to do good and evil, that they were placed before us, and
it was as certain that it was in the power of every one to choos
the good and refuse the evil, to put off the evil & lay hold of the
unless, that by unfaithfulness, they had lost their day, and beco
dark and blind! &c &c — This is good doctrine, but here Rufus
a close point: That evry one will have strength according to th
real faithfulness may be, but how much may one give away
out weakening them? does not every evil that is indulged in, weake
the soul, so ~~that~~ it is harder for them to resist evil? surely, it m
be granted. And how far may one thus proceed, before they become s
dark and weak that they cannot help themselves? ~~[illegible]~~ and
not loose their day, or be fully shut of from the mercy of God?
Can any one be truly rejected, or shut out from the way of God, and y
remain in a sort of union, and stay in the Church? I have d

ore me, examples of a souls being out of union, against the lead,
gainst every creature that will not unite with him. This person
so dark as to try to make out that he stands in union with the
e, and at the same time will fight the Elders to their face, and
pose the brethren and sisters, and acuse them of all that he can
t any pretext for, and will hold fast to his own mind, let there be
er so many that will not & cannot in conscience give him
y union. How is it possible for a creature to be so opposed, and
vious & so dark as to pretend he is in union, and so hold a relation
the church of Christ! Now if the lust of the flesh is the root of
l evil, and there is not any bounds to it, I cannot see how it is
sible for one freely to cherish it, and remain long ~~[illegible]~~ among a people
at wholly reject it, and where there is no vile sinner can enter; For it must
that they would not be satisfied without taking a full swing at it.
nd that they could not possibly contain themselves. *

And furthermore, how is it possible for one to give way to so
much evil, and yet be fundefiled with the flesh, but admiting there
such a thing, can they be any really justified any more for that.
f they can, it would appear that one might be never so full of all sin
nd yet hope to go to heaven, because they did not live in the flesh,
r the actual works of it., But I do not think the flesh is the pre-
ominate loss of every soul. But some have an appetite, that con-
titutes their root of sin. Others, envy, or speaking against;
here may be many roots, and all centre in one body.

It is very strange to me, how any creature can remain in such a state
appear to neither go back wholly, or advance. & when fighting against,
will pretend thankfulness for gifts, that must certainly strike the concien
with trouble, when the creature is in direct opposition to the gift of God.
to those ~~from~~ thro' whom it is manifested— I know a person that will an-
wer to this character. (S.A.) Surely it is enough to cause sorrow in the
eart of any who shall behold such things, in the Chuch of Christ,

Were it not for this, I should think that these other evils could not abound
unless the flesh had some influence.

it is a shame and a disgrace to the name of a shaker. Surely t
would our enimies catch at the opportunity of exposing the wea
of such as profess such order and union as we do — O publish
not among the children of this world, tell it not in the streets
Babylon, lest our adversaries scoff at the name of shaker.

But let who will disgrace their own character, with giving
to evil, they can not disgrace the gospel, nor bring dishonour on the
of God, for they are not in it. And tho they may claim a rela
yet the way of God is pure, and he who fights against it, throw
himself immediately out, and he must come down in humi
ation if ever he gets hold of the work of God, or finds his union
again with those that are faithful —

May 19th The ministry return from Water-vliet.

w. 20th P.M. Elder John and the two with him, have an in
view with Mother, for the first time, for several years.
They have been visiting round among us considerably, but h
not said a great deal about matters, reserving the more
portant matters, till they had seen Mother. &c &c —
Comstock went to Hancock the latter part of last week
see them a little, having some leisure time, till Mother c

25th to 30th The western Elders pass considerable of the tim
with the ministry.

S. 30th To the disappointment of many, it has proved to
the gift for Elder John to remain here, and gather his w
in the first order. He says he has felt his gift exausted
some time past, in the western country, and it is his desire t
return home, & Accordingly he has the offer, persuant t
which, he is taken in at the east house. Elder Br. spea
of the matter in our night meeting, desiring us to kindly
receive him, as one that has done good in gathering souls to
faith in the western country, according to Mother's promis
when they who went from here, first sat out, that they sh

be taken in again, when they felt their gift was out, and they
uld not do any more good.
John has had many trying scenes to pass thro' since he first
t to Ohio - many struggles of ~~allmost~~ almost all discriptions to
perience. And now if it is his real choice to gather into the
urch, and settle in a steady home sense, I hope he may be
ospered. But I think he must have heavy scenes to feel
 leaving so great an eldership, and all the honours and con-
rns thereof, and becoming as it were, nothing. I think it
ust be a great trial of his faith, and a proof of his real sta-
ity. And if he prospers in the abondonment of his lot, his
ncerns, and finds a good union, and comfortable state of mind
e will be in truth a good soldier — It is pleasing to
 great, but excellent to be little. If they that have the
ial of it can feel so too, it is a strength to the expression. ==
th: Benjamin & Comstock went to Watervliet — —
th M This morning it appears that we were a little imposed upon by a
oman who came here yesterday, and staid over night — She had
 child with her, which she left early in the morning and sloped away
ily, before the folks were up - After breakfast, several of the deacons
wanced after the woman, but could find nothing of her - a man
 Pittsfield ~~thought~~ that the woman was there, so after noon
veral went over there, but it proved not to be the woman - The
ild was taken care of tenderly - washed up, nursed and fixed up
th all the kindness, and ~~affection~~ attention becoming an effectionate Mother.
P.M This afternoon brings to pass thro' the vicissitudes of mortal's fate, a solemn
d awful event which happened at Hancock. The brethren having been
armed at the appearance of a mad dog, were in considerable emotion
 consternation - Numbers of them were in pursuit of killing him.
e of the brethren was aiming at the dog by the corner of a building as
 dog was passing along not far distant, at the instant the gun discharged
lomon Young unfortunately stepped out by and from the opposite side
the same corner, and took the charge!! — This fatal stroke tore the film
 his belly, laid open some of the small intestine, ~~the~~ a part of the caul
opped out, and a part of the liver - Samuel Draper was the one, whose
t it was to give the unfortunate pull, at this important, & awful moment:

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Of the particulars I cannot state very perciesly, — the substance
suffice. After Solomon was shot, he exclaimed you have kille
he went a little way of himself, and then some of the brethren t
him into a bed room. The doctors were sent for immediatily — they
and dressd the wound; but it having been exposed for some ti
without any thing done to it, not even covered, it was very hur
3h. P.M Nicholas Bennet went over to see how matters were, the d
gave some incouragement of his living. But before night we
informed that Solomon was dead!! Thus has one of the believer
this day ended his days in this world in an uncomon manner, in
way that no one professing faith & standing in union, ever has b
ie. thro' the instrumentality of one of his brethren, by a comm
weapon of distruction. This, by the people of this world, would b
called an accident, but according to the usual doctrine of believe
it would be denominated a withdrawing of the protection of God.
But how far the pure faith, would carry it, or how it would be det
by a perfect [illegible] decision of true doctrine, or gift of God, applying t
day, I do not know, nor can I determine by any thing that I
heard of the doctrine of our fore parents & elders. I know it has al
been the doctrine that while any soul stood faithful and in the fe
God, they would be protected, & not otherwise. This, I am sensible
be carried too far; for one creature may be doing the best he knows, a
keep in his duty according to the best of ~~his~~ understanding, and y
be suffered to experience some sad portion, while another who is a very unfai
creature, may never meet with any serious event. And I believe
believers, in general, are exposed to judge of the nature and cause
what are called misfortunes, which happen to this and that one,
they are in no wise able to judge; for it is a deep matter, and that which
longs to nothing but a real gift, to decide how this matter is. It is in
sistant, in my understanding, to suppose that the protection of G
is allways just according to the state and faithfulness of the crea
or of those with whom he may be united, if I may judge by w
I daily see. True, I believe God will have respect for his own, an
not suffer them to bear unjustly, or without mercy to them, but

y believers must experience a part of all the fate of mortals
d suffer a measure of almost all the evils of human kind; for
y are flesh and blood as well as all the rest of the children of this world.
) we must not wait to see if we are protected, in order to know wheth
ur going forth are acceptable to God, but do as well as we know,
then we can expect to escape the judgments of God. If our ways were all
nded by one standard, or according to what would apply to some
ls, we should not be out of the danger of some calamity, one min
t; but the Standard is fixed according to the degree of knowl
light
e of each one: and he that has light must walk according to it,
exercise that reason and discernment, which God created to
in every creature, to shun danger, and rely on God for the in
ble protection —

e 4th. There has been a great deal of conversation first and
t among ministry, Elders, Deacons, Brethren and sisters about
r military affairs, and the Ministry, elders, and deacons have had a
at deal of labour about the matter, and tried to feel some way to get
t it, in such a manner as to have us entirely exempt and free
m any concern or burden about it. Last winter, our enemies
rove hard to injure us on this ground, and whereas we had been
empted by law, ~~fo~~ two years past, from all militia requisitions,
t galled them very much — so they consulted together and devised
ischief among themselves, and laboured hard to insinuate their
irit and will into the legislator by petitions &c &c — Our oppo-
nts in the legislator, willing and glad to subject us to their terms
possible, sought many ways to effect their purpose, and bring us
nder the yoke of bandage again, but being greatly divided among
mselves, they were not very strong in it. But finally, thro' much
ted zeal, they effected to pass an act to bring us on a level with the
as we suppose, exceeding in [illegible]
akers, and oblige us to pay four dollars a year for each person, liable
do military service — Now the query is, shall we comply? We
ve plainly testified our faith and feelings to the world, and published
declaration of our principles in this respect, stateing that we could
longer yield to the requirements of the military law, in any way

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by bearing arms, paying fines, hiring a substitute, or rende
any equivalent for military services; and that we felt impelle
the most solemn obligations to decline rendering any thing
aid or abet the cause of war — And more than that,
in the first place, before we made any public declaration,
had jointly and unanimously agreed, in an assemblage of the
Church to set our foot down, never to comply with military
quirements any more, but puntually and forever decline, as
~~required to do it~~ a duty we owe to God to ourselves, & our fellow
men – and feeling the time had fully come to break out from
der the yoke, and no more ~~render~~ our services and property to serve sat
So it was agreed upon by all with hands uplifted, to stand to
word, let what would come in consequence, as we had hard usag
and persecution to expect in such an undertaking.

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Thus with many solemn affirmations &c, looking upon it as the
of God we made the start to break off – and after tending the legi
a good deal and having a sweat in trying to insinuate into the min
of the rulers to be favourable to us, they at length turned it in
favour – and we rejoiced in it hoping that we should always stan
in this liberty – But alas! the present times alter the case, and as
appears that we are like to be in danger, the heart of some already
and being sensible that we must comply, to either pay or go to jail
fearing and dreading the consequence, the cry now is O let us pay,
pay, we had better pay than go to jail &c – while others say, "no
"we had better loose our lives than submit now, since we ha
"so publicly and solemnly declared our intentions to the cont
"I would not pay one cent, let them do what they will to me"

Now this is a subject of much query, of much importan
quite peculiar in its bearings – opening a dangerous door for
contention, and hard feelings among us; and is that which might, if
pursued with a little spirit of strife, shake the order of the Church,
the line of union between the leaders and the people, inasmuch
it more immediately concerns the persons who are liable to

nd he alone must answer to his name — He, considered under
e controll of earthly authority, is the only one to say yea or
ay; it must, in that sense be wholly as he says, and no other
ne can answer that authority — no minister, elder, or deacon
an answer for him. Here is a strong pretext for the man
o feel that the power was vested in himself. And here is
he danger, we are all given up to be led by the gift in our lead,
ur government is absolute, it will not do for this one to do this way, and
nother that; and if we have our relation to this government, we
annot conduct according to the other, ~~the~~ to which we are un
voidably bound, and where each one is responsible for himself —
his seems like drawing a man in two — but we must keep
ur joining to gether, and answer for our selves thro' the lead
y consenting to that which is felt to be best, considering the
whole — It will not answer for a part to set to their will that
hey will do so and so, and another part to pull against, and
olds to different tenets, and thus divide into party classes and
pirits, for this would be a fatal wreck to our association. It would
ake the very foundation and distroy the union, order and power
the Church — The nature and features of this crisis bears with it a solemn
ppearance, ~~f~~containing in an outward and natural view, a sufficient
ause for strife and zeal among us — Never since the gathering of the
hurch, was there any event which was more dangerous, and point
more directly to the overthrow of peace and union; and I be-
ive that nothing but the strength of faith and the gift of God in
e church, which is out of the sight of the wicked, could ever have
eserved us in that union which has prevailed so far —

But notwithstanding whatever degree of union may prevail, there
ill will be different opinions and judgements, and many will speak
heir opinions for the one side or the other — while some apartly for
oliating and flinching back from our past resolutions, others are for
r giving back one hair, nor consent to comply with the wishes of
e our enimies in the least. And I believe the voice of the greater
art, or nearly all that would have to answer for themselves, is
y the matter thro: saying it will be easier now than ever it will be

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again, and if we do not break thro' now, we never shall. Many ar
express themselves thus, "Can I consent in my own name to giv
" now, and pay the wicked out of that property which is devoted to
" when I have so solomnly declared, and bound myself by my own n
" and consent, in the most serious manner, and from solemn consid
" ations, that I will never again aid or abet the cause of war and b
" shed, either indirectly or directly"? Nay, I cannot consent, or consi
" it possible for me to do it; without breaking a solomn promise, or
" upon such a precedent any less than a breach of the most solemn
" Nor do I see how the ministry or Elders, or any select number, can
" ding to the natural reason of the subject, agree upon it or de
" cide that we shall give up and consent to the demand of the ac
" is passed, or that shall, or may be passed, to submit us to that wh
" we have so publicly declared to be against our faith, and which
" never meant to subject ourselves to: or how they can undertake t
" cut back what was so unanimously settled upon in the presence, an
" sent, and voice of the whole church, without the unanimous
" and consent of the whole again, in a like manner in which it w
" first established." Nevertheless I do not mean to feel against any
" or reject the gift, whether it comes for or against my feelings, but I
" not help feeling something about it" — But notwithstanding the
and feelings of this one or that one, we must submit the matter to th
lead and reconcile ourselves & feelings to what is considered best for us, co
ing all matters — for they must decide the matter in some way: an
they have had many labours upon the subject, and yesterday [June 3rd
ministry Elders and deacons held a council together, and [illegible]
felt it best to submit to the terms specified in the act last published, viz
we pay four dollars a year, as an equivalent, which will be considered as
common tax, to be taken in our regular assessment. I expected to
heard the decision of the matter in our last night evening meeting
it was not spoken of, but kept pretty still, till this evening, when
Br spake of the matter. He told us that it was Mother's feeling that we
give up the matter, and consent to pay, as we now had an opportunit
fered to us, and if we improved it, we might perhaps shun a great
of trouble. — He said that Mother signified it was sorely against her
feelings to be in a continual strife with the world, that having to atten
the legislatur so much, felt too much for her to endure, and sh

ed of it &c &c – E. Br. said he desired we would all labour to feel with
for the gift, for he believed it was the wisdom of God in our parent,
scape a great deal of trouble. The reasons ~~that were~~ aſsigned for
giving up our resolutions, were, it appeared that it might go hard with us
e were obstinate to the requirements of the rulers, & we knew not what
should have to suffer, as it would enrage our enemies, & they would seek
get the advantage of us; perhaps take us away & imprison us, & we should
very likely to be seperated, and a part of us among the wicked world; And
they had been measurably favourable with us, we might perhaps save
selves a great deal of trouble. Considering also that we had not positively
publicly declared that we never would pay in any manner – we only
we felt ourselves impelled by the most solemn obligations to *decline*.
clining was not absolutely *promising* that we *would not*; also considering
t the requirement was not as a fine, or directly to aid war, but as an
ssment, indirectly substituting a fine for not answering military requir-
ents, it appeared that we might poſsibly make out to comply without ma-
ally infringing upon our religious principles, or conscience – Therefore
was felt to be our wisdom to come part way back to the world.
Br. said it might perhaps be a disappointment to some, but he desired
to give up our past feelings, and labour to gather into union &
te with the gift that Mother felt, "Tis true" said he "it was quite again
feelings, and I had felt settled and determined to stand to it, never to
mply again, as long as I lived, as much as ever I felt determined to take
my croſs against the flesh, but I now feel it best for me to take hold of
gift, and unite with that, & let all my past feelings go – Rufus spake
confirmation of the same and said, that, for one, he meant to unite with
e gift & desired us all to do likewise –

This was the substance of what was spoken in meeting; and how
t was generally received I know not, but I trust each one laboured to
feel as much reconciled as poſsible. I have not heard many speak
bout the matter, indeed, I think it has been very still. But I think it
as very disappointing to the feelings of the greater part in the Church, &
uch have to be very careful what they speak, for it will not do to rise
gainst in action, word nor indeed thought, for then the union is broken.
But it is difficult to suppreſs the opperations of the mind & sense, so but
that one will more or leſs judge of and look at the appearance of things.
I am sensible that it is the conjecture of many (perhaps not wholly without foundation) that the matter was swerved
by the influence of some individuals, & that Mother conducted measurably something by the

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opinion of those. For my part, I knew it would not become me to feel
much about it; for I knew but little about it at the most. I have
to look on the best side, and feel nothing against any one, let what
take place. I cannot say that I really believe it is not best to re
what we have said & done, (for I think the present conclusion is virtua
retraction,) but it is surely against what I should have wished for, an
hard for me, in an outward literal view, to look upon such transac
as a real gift of God, since one so closely interferes with another, and
feelings of those who are foremost are so divided, & each one ~~&~~ feels ~~that they~~ senses a gift in o
way, & then again as firmly believes another. But I look at the
side, & consider that people unavoidably have different opinions, &
natural judgments of people will more or less influence them, an
gift of God may conform to creatures, so that a thing may be ~~the~~ th
gift of Gods consent & the gift of God thro consent, when it would n
were it not for reasons out of the reach of human comprehension
I feel nothing to reflect on any soul, but hope for the favourable res
of all that is required of us — I submit the matter in reconciliati
to what is thot best. but yet in my understanding I cannot ret
what I gave my word for, I cannot say I will pay, nor do I in
feelings forbid that there ~~[illegible]~~ be any thing paid on my acco
if any one feels to pay for me, they are at liberty, but they do it of
selves, and they must have all the honour or dishonour that may
incurred from any quarter, on such an undertaking. I think it
very likely that our enemies will crow over us some, & brag of ha
subjected us to their terms. And likely they will accuse us of not
ing good our promise. But however, perhaps that in the providential
of things, their evil intentions may work for good. Our enemie
more or less in the dark respecting us, & I think it a great favour
we can keep our matters greatly hid among ourselves, for if they
understand all our proceedings & how we have to get along, they
less would make no good use of their knowledge — So I hope
the best, & belive each one that keeps a good spirit will make
tolerable well in the end —

June 6th I heard E. Br Samuel S. speaking to some of the brethren
relation to what was lately agreed upon about paying our substitute tax,
he said he had just seen Richard Treat, who was talking with Maker, Ri

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id he could not feel Mother in the late affair, he was all the time
king to somebody else, and that that Mother was not in the matter,
ly as it was carried in her name: but Mother opened the matter more
him, & signified that she really was in it, & that it was her feeling to
ve it so. "Moreover," says E Br. Samuel, "when we were together the
her day, Mother spake of the matter herself, before we knew what
feeling was, & told us that she had not heard any of us speak our
ling about the matter, and then spake her feeling, that she desired
at the matter might stop here, & that we would accept what was
ow offer'd, in the late act &c &c — — —

ne 18th. We have been much exercised in fixing off the western
inisters, for this same time, as we have had a good deal of work
do in makeing the waggon, and fixing the little articles, and
thering up one thing and another for them to carry — this evening
y attended our meeting to receive our love, and take their leave
us; and truly it was the most effecting scene that I ever experienced
the kind. After singing the anthem entitled "The Lord Reigneth," we
ng the little verse, "Bondage be gone," then E Br. opened the way for
lers Comstock & Benjamin to speak if they chose; accordingly
Comstock spake; in substance as follows. "He expressed his thank
ness for his present privilege, and for that love and union which he
felt since he had been here, He said it was a great strength &
mfort to him to find such a solid foundation & treasure of the gos-
el in this place; that meekness & love, that charity & gift of God
hich he felt in the Church, was more to him, than all earthly things
at he could sense. He said the believers where he came from, were
xious to have their love conveyed to us, and felt an earnest desire
our prayers, & Blessing towards them. He craved the blessing &
rayers of the ~~Chu~~ ministry, Elders, deacons & Brethren & sisters
the ~~Church~~; & testified that he felt indebted to labour to keep
e gospel as long as he lived, and labour to be more meek, more
ithful, to labour for charity, simplicity more than ever he had done
efore, & heartily thanked the ministry, Elders, deacons, Brethren & sisters
all that treasure kindness, love and union, manifested to him

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since he had been here. It was evedent that his soul was fille
gratitude, and a sense of the gospel, and that he was determine
labour for the gift of meekness, charity & forbearance, as long
he lived – he was so effected, and impressed with the sensations
mind that it was difficult for him to communicate his feeli
but notwithstanding, he displayed the appearance of a man of Subst
& one that had a good faith, & bright abilityes.

After E Comstock got thro' E Benjamin spake his feelings som
in the line that Comstock did. I cannot state very particular o
either of them spake; But as near as I recollect, I think the su
of what E Benjamin spake, was nearly the following – He first
the kind Elders for the little gift of driving old Bondage away;
expressed his thankfulness for the privilege that he had been fav
with since he left home – he said that he could assure us th
when he heard our Mother's voice & felt it, he would not hav
back for this house full of Gold. He testified great feelings of than
ness for the gospel, and said that ever since he received the gosp
knew not of ever feeling sorry for it, but he had shed tears of th
fulness, indeed he had shed tears of thankfulness! "And I feel indebt
you", says he "for your kindness & for your keeping the gospel for
should have keep the gospel, had it not been for you, good ol bel
He kindly & heartily thank our precious good Mother, the kind
& all the good brethren & sisters for the kind love, & treasure o
gospel that they liberally imparted to the western believers, it w
be a great comfort to them, He said he believed they were striv
to do as well as they knew how, & at his departure from them
very earnestly, with hands uplifted, & with tears, desired their
might be communicated to our precious Mother & those w
to all the kind Elders, Deacons, & Brethren & Sisters, in the w
order of the Church, together with their thanks &c &c –
He declared his determination to be faithful & hoped he should not
point any one by being unfaithful, but to the contrary, and said
he was determined to keep the gospel, and the gift of God, and th
fear of God as long as he remaind in this world of tribulation,
hoped that he should be able to condemn the flesh to the end of his d
he Simply desired that if he had said or done any thing amiss in any

ce he had been here, that the kind elders would make it streight
believed it would be made so. — Also he signified his feelings
specting Br. John Meacham, thanking him for all his past favours
kindnesses, ~~and said that what they had~~ since they first started
gether for the western ~~l~~country, ~~and had~~ having gone thro a good deal
the opening of the testimony in that part, which made their
nion ~~strong~~ to each other &c —

After this verry feelingly expressing their thank, E. Br
made ~~them~~ welcome; at which B. dropped on his knees, and said
"I kindly thank you" several times. we all kneeld down together
had quite a gift of love and thankfulness, and such a manifestation
elation and union, & fervant desire for the prosperity of each other
s I never experienced. While on our knees, we sang the chil
dren's prayer "I want more Love". After standing on our knees
a good while, we arose, & the Elders made them heartily welcome
to all we had bestowed. And such a flow of friendship and love
I think, perhaps was never before experienced on earth. It seemd
as if the Heavens were wide open upon us, & the gift of God
was as free as water. Thus our Brethren were blessed, and made
welcome, and they went away with their hearts full —

ne 20th This morning 3 oclock, the western Elders started
on their long journey, comfortable & well satisfied —

th Rufus Bishop ~~started~~ with Calvin Green for Savoy & to see his sister
Nancy, that has some faith. There are a number where she lives
that have faith, and ~~they~~ have been sometime soliciting to have some visitors from
these parts. —

th Elder Br. speaks respecting the gift or order, ~~that~~ required us to
take our place behind in meeting after having been out ~~[illegible]~~
~~[illegible]~~ abroad: he says that it is thought best to repeal that order
in part, so that those who are to work out among the families
North house &c — can keep their places in meeting —

1818

July 7th Rufus & Calvin returned.

Since the ministers ~~returned~~ came from Ohio, I have heard hints one way and another respecting calling those that ar first in churches, parents. As near as I can learn, it thought by the ministry & elders, that it is not propper to give the appellation of Father or Mother to the leaders or first leader of the Churches scattered abroad, such as Pleasa Hill, Jasper, & Busroe, where there is a centre for all to lo to, which, for the western land is Ohio, where Father D may have that title; and here while our present Mothe is living, she being the first, (with Fr. Joseph,) ever established parent i Church relation. At the westard they have been in habit of calling several fathers, but I have good rea to expect they will call but one by that title in that la

August 16th In my present situation I am surprised at myself, and fear with hope, & doubt mixed with a desire for better times, makes my feelings rather uncomfortable. As my past travels & my present circumstances ma in future be ~~a~~ matters of reflections & wonderment to me, I will state a little of my feelings & sense.

Altho' I have been pretty well prospered in my outward situations & circumstances, & have flattered self with a hope that I should be able to prosper in spiritual things, yet I fear I shall not come out so well as I have hoped to. Since I came to the Churc I have pass'd thro considerable to keep me down & have had opportunity to lear how to conduct myself towards others: and as I was of a lig forward sense, calculated to be the object of admonition & dislike I have many times brought on myself tribulation & buffetings

~~felt~~ discouragement; and tho' I might at times feel pretty well
would soon feel wholly spoilt, and lose my zeal to do well, and
ter being careless, I would begin to feel in danger, and then try
ain to do a little better. Had it not been for a desire that
have always felt ~~a desire~~ to have the union of all ~~the~~ my gospel
iends (and I saw no way to gain that point only by conducting
reeably to their feelings) I scruple whether I could ever have been
ble to ~~stood~~ so long as I have. But I have been sensible ~~that~~ I
vas not naturally agreeable to others, but knew that it was impo
ble for me to get along well without gaining my union, so thro'
many trials I have been striving to gain that point, by labouring
to speak, act, & conduct myself in such a way as to gain the feelings
f others in my favour, and after several years I gaind a good
egree so that I could feel that I was in a good degree of union.
n the mean time my carnal nature was growing and making
speedy progress over my youthful mind, the greatest and ruling tyran
f all the nations of evil was making strong invasions, and tho'
I might have gained some over one enemy, so as to be able to take
a little comfort, yet a greater & more secret enemy would beset
me, & deprive me of what little comfort I felt. So I have foun
by experience that there is no such thing as a time of rest &
I do not know but that it grows worse & worse —— I nee
not look forward, expecting to find some future day wherein I can
take comfort, without any thing to afflict me, or without any
trials; I may expect as long as I live upon earth, to have chang
and discouragement to my natural senses, and if I find any
durable comfort, it must be by the cross, and being so
faithful that I may be refreshed by the comforts of the gosp
I find that I have to grapple with my carnal nature & pas
thro as great trials in resisting temptations, as ever, & tho'
I may feel zeal and strength at one time, I must soon
pass thro' a trial of my faith, and I cannot jump out o
an evil nature at once; no resolution affords any

Service, more than just for the present; I need to keep a th
resolution. But I confess I cannot do this. And why
so? am I weak in my faith? I think I must have an u
steady mind, not able to retain my mind long at a tim
I will at one time feel strong at one time & go on p
well for a spell then I begin to feel some more safe, & lo
a part of my watchfulness, and perhaps get taken in a
then I feel as though I was no believer, & that I was
justified & scruple whether I am worthy of the protec
of God, & feel fearful whether I shall be able to en
to the end. Then I make my mind to do as well as
& wait for the went of things, meaning never to give
the cause. So I go, over hills and mountains, thro sw
& wildernesses, hoping, that when I get wholly out of the bon
of an evil nature, I shall not be buffetted with any of these co
flicting & afflicting circumstances.

1818 September, — I am entering upon a solemn subject, and tho I m
not be very lengthy or particular in this matter, yet for future mem
warning, I state a little. It has ever been considered by believers, in th
day, as a matter, very awful, & of the most serious consequences, fo
a soul to give up his faith & turn to the world; and so it really is: bu
it has (perhaps more so in past years) been the feelings of believers to
hold in their feelings, such souls as turned their backs, and lament
that they had gone off, and a desire or wish that their minds could
have been turned to stay, merely for the sake of staying, and not
so much from a consideration of their faith or obedience, or b
cause they sensed the dreadful consequences of the loosing of the sou
or the damnation of it. Some perhaps would reflect back on others
that there was not justice done to the person, he or she was not
used well, or they had a trying place &c &c — Another thing may
often have turned the feelings of some to pity those who have
given up their faith, viz. They had a worse disposition than
others, their natures were worse, and it was a great d

harder for them than it was for other folks; And others had not charity for them to consid- how hard it was for them, therefore would not feel that union with them & be that strength to them that they might have been; so loosing its union to others the soul became a prey to their enemy & finally yielded where they would not have done, had it not been for the uncharitable feelings of others. Thus pitying them & feelings as though they might have been saved if others had only felt right towards them they would as it were hold them, and lay the blame to others. But I believe such a manner of sense is not quite so agreeable to the present travel of the Church. It is believed, I think in general, and it is my faith, that it is in the power of every soul to choose or refuse for itself, and every one that is really determined to keep the gospel & take up their cross, will be able to stand for themselves, so as not to wholly give up their faith, altho they may have trials and burdens on the way that will make it hard for them, yet they will have some way to take courage & feel strength. I do not suppose that there is really so much difference in the travel of souls, as to the hardship of getting along; some have their trials in one way, & others in another way; but we all have an evil nature to travel out of, & I am willing every one should get out as cheap & as easily as he can, for it will be tough enough at the easiest. After a soul has sat out, it is best to go on let it come as it will, for if they fail, their last state must be much more deplorable, than if they had not sat out. And this we know, that no one will ever flinch in the work for any other reason that his own wicked nature;

14th Sept 1818

by being unwilling to take up a cross; one may lay
to this, & another to that, but the cause lies within. & l
the particular root of evil in any soul be what it m
it is a serious matter for him or her to give up the fai
& loose the day of God's visitation. But however ser
it may be, we are once in a while excited to the pai
experience: and we have now before us, a circumstan
as Striking & awful, as I ever knew, on many accoun
first, the publicity & greatness of the crime, 2d the great reproach it
liable to bring on the Church – the priveleg which he h
the usefulness of the person, & the prospects of the great
he might have been, if he had been faithful. It is
Samuel Copley, even that self same person who has m
such a ruinous chain, & taken such an unwise step
to forfeit his right in the gospel. I shall notice a few
of the most important matters relative to him, wherein
most probably, lay the cause of his fall. He
~~who was~~ had a very strong will from his childhood which was
propperly broken; and he would not voluntarily take up his cross against
generally thot his way to be the best and so would not subject t
superiors, though justice, as well as self evident reason demanded
subjection. He was not free and open to his elders in matters r
specting his mind, but things that required a free & honest exposure
would conceal. He was much given to meddle with the business
others, & where he was connected with others in business he would
for his own way & dispute & argue as tho he possessed great auth
He was placed in the lot of tanning in the time that William
drews worked at it, and he got to be a good master of the art bef
William went off, and gathered his feelings to William, who go
off, left Samuel in the branch alone; then it became necessary t
some one should take the place, accordingly Johnson Shapley w
But Samuel did not gather to him, nor acknowledge him as

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he ought to have done, but felt himself more able to carry on the siness than Johnson; so he would not, in his feelings, acknowledge him as his superior, nor hear to him, when it was his uty; but constantly opposed him, & would dispute & argue, & speak urlishly & crabidly. This, I have good reason to believe has been anner of sense & deportment, more or less from first to last.

was some surprised ~~last~~ at the State of things last July, as I d a little job of work to do at the tan house; I saw that Samuel as wonderfully opposed to Johnson, for whenever Johnson proosed any thing, or asked a question never so mildly, he would tart back with an air of disdain, as tho' they were at points nmity, and he would never show the least disposition to consult ohnson's opinion, or get his union in matters that concerned hnson as much as him. I thought to myself such things uld not answer the turn of those who professed to take up a oss against their nature; I concluded he would have to ter his hand, or find himself in a pitiful condition sooner or later. But Samuel knew not that he was strengthning his oul's enemies, whom he had got to destroy or be destroyed. But las! this was not the worst, though many may think that e went off because he could not reconcile himself to his situation in outward things, & though some may think that his ising against superiors, was his bane, or because he had such strong will, yet it is evident these were not at the root of is loss. He was confecerate with a more secret, alluring & istructive enemy than these. Twas his fleshly lust that bound his soul with the strong bands of Satan, and rivetted fast the soul inding fetters. Here we see the grand tyrant of Sin stand at the ead of his nature, alluring & defiling his senses. How much he has een led by this nature, it is not for us to say or judge; but we ave a shocking instance presented to us wherein, according to circumstantial evidence, he was guilty. I can only state a

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a part of what I heard, as I had no certain proof by my
eyes. On monday evening, about sunset, I perceived a st
among the Elders, ministry, &c; and in the evening they
enquiring round among the brethren, & Rufus B. was en
ring after Johnson; I had no previous knowledge abou
matter, I knew not that any thing had turned up more
usual: but in the time, about 7 ocl. a strange thought
me, that something was to pay witt Samuel Copley, & I
not why, but I thought to myself can it be Samuel is g
off, or done some wicked thing, that makes this stir? I
not really believe that it was so, but still I could not help
ing in agitation about it. In retiring time, while I ~~that~~
it I felt more & more certain of the fearful event, but t
I, I shall know when I come into meeting. When I cam
into meeting, I perceived he was not there, then I felt
certain, and expected to hear it spoken of; but nothing was
about it. After meeting I felt uneasy, & not being altoge
sure about the matter, I determined to know before I sle
So I felt round, and asked some questions of Johnson, who sa
Samuel best knew his own business. So I fully satisfied m
self that Samuel had gone. Next morning Rufus happ
where I was, and spake something of what had taken plac
signifying he was not sorry to have Samuel go, since it was
matter of his own doings, and they (the elders) had taken a
great deal of labour to save him, but all was in vain, be
he would not subject himself to the cross.

Sept. 15th: Considerable talk to day about Samuel, but the matte
was so extraordinary, that it was ~~not~~ very boldly spoken of or
known by many. At night after supper, the Elders havin
concluded it was best to give a full and clear information
the matter, appointed a meeting for the purpose.

We assembled, and the E Br spake in plain terms of the
vent which had taken place. He said that Samuel had
een in a bad situation for some time; and had been at varianc
ith Johnson, and they had tried a great deal to affect a recon—
ciliation. Lately Johnson spake to them [the Elders] desiring that
ey would labour to pacify Samuel's feelings, as Samuel was
oss and crabbid & hard to please, being contrary, to such a
egree that nothing could be said or done to suit him.
e had" Said E Br." Johnson & Samuel together to see if we
ould not reconcile them together; but Samuel's feelings wer
uite opposed to Johnson, & signified that if matters could
not go on better to his mind, he should clear out from
here; we told him we believed he had better clear out &
pen his mind & be a free soul, & as there was not time,
we agreed to meet after supper, (this was yesterday,) so after
Supper they came to our shop; just as we got to the shop
we were called for to go to the ministry's shop; when
we got there, behold a messenger bearing heavy tidings.
which were, that some young believers from Savoy (Will-
iam Thrasher & a couple of women) were a going across the
lots below the nurses garden. & they saw a shocking sight,
[redacted] They discribe
him to be a young man, having such & such clothes on, &
said he run right right towards the church. The discription
answered to Samuel. ~~The vice~~ Calvin Green bore the tidings,
he said if he had heard that half the folks in the society we
dead, it would not have made him feel so bad, considering the
testimony that was held forth respecting the Church, and
they being young believers too, it was awful! — The circum
stances all prove it to be Samuel — He was seen just before
the time of their passing thro the lot, to go down that way

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" and when he was asked where he was at such a time
" could not deny being out in the lot, but he said it was
" at such a time, and there was a misunderstanding
" the precise time, which was one cause that he escap
" posing himself — however it was evident enough to
" of no doubt that he was the one. — Now what he
" done, he has done for himself, and we have no reflect
" to cast upon ourselves, but we have done the best
" could for this soul. and we have good reason to supp
" that such things as this, were a trick of his youth, and
" he has been adicted to it both before & since he cam
" the Church — but we never felt him to be a fre
" honest soul to open his mind, and where he has been
" at variance with Johnson, we believe he was in the
" he would not show a condescending spirit to subject him
" to his superiors. And we desire this may be a warnin
" to every one!" This was the substance of what was sp
ken to us. This is a sudden, solemn, instructing circ
stance, and tho it is an awful & ruinous & decisive poin
with Samuel, I hope it may not be altogether unpr
able ~~with~~ to me. Here I see the woful consequence of
souls' having their own way. Here I see where a flesh
nature may lead me, and what are its final effects.
I see what a soul may lose by ~~this~~ unfaithfulness, wh
a privilege is forfeited by becoming slave to a wicke
ture. Here the soul is sunk in perdition, groping in
fernal darkness, & riveted in chains of cruel bondage; and
claimed from all inheritance in the Church & kingdom of
doomed to wander in the regions of gloomy horror, and tak
his portion among the damned in Hell. O mournfu
state, O awful sentence, O wretched soul! where a

ow! whither hast thou gone; thou who mightest have
een a blooming rose in the garden of Paradise, a glory
thyself & an honour to thy gracious Creator, art now
llen, and O, how great thy fall! Thou art forsaken of God
havenothing to expect from him but righteous indignation
hou art driven from his presence to grope in the regions
despair, to be a reproach to thyself & a shame upon earth,
be a mock & a byword, and an astonishment to all
at see thee. Look thou back whence thouhast fallen, &
ow behold thy folly! canst thou call back the precious
ays which thou once didst enjoy? when it might yet have
went well with thee? canst thou bring back the days that
olled swiftly over thee hastening thee to destruction? Alas
urely thou canst not. It is forever too late. Sorrow is
y portion. In sorrow thou wilt eat thy bread & in tribu-
lation thou wilt sup thy drink. And if ever thou findest
y relation to the way of God, it must be thro' tribulation
humiliation, for God is not mocked.

O may I shun this awful doom; may I be faithf
ll enough to keep my relation with the faithful souls
ho go before me. May I see the snares of Satan, & shun
hem, before it is to late. I know I am not out of danger
need to be on my guard that I be not lost. And though
have a battle to fight with my own nature, I will not
ive up the warfare. I do not feel my faith stumbled or
weakened by what has taken place, but I feel more zeal,
nd more encouraged to take up my cross in that, word & in
ed, and learn by all I experience. The way of God is
not altered, they who are faithful & true to the cause,
lone will stand, and they that are unfaithful, and linger
ith sin, will certainly fall, and none else. This is truth.

October 13th 1878

There was a manifestation of the gift of thankfulness in
meeting, which was quite beautiful. It began last evenin
being spoken of by E. Br. The gift was on this wise, that every
was to thank God, and the question was, how shall we th
God unless we thank him where he is? We have a great pr
a large number of us together, and we are greatly blest w
the favours of God thro each other. Now God is to dwell in
If we do not find God in his people where shall we find him
therefore it is our duty to thank God where he is, to feel than
for the favours we receive from each other, in the Spirit of God
Elder brother spake considerable on the subject, and feelingly expressd h
thankfulness for ~~that~~ union & love, ~~strength~~ & blessing which h
from every faithful soul, and for the kindness and many favour
he had received from his superiors, elders, physicians, Deacons, bret
& Sisters; he signified that all the God he knew of, was manifeste
his people — he said he was excited to this gift by E. Br.
coming over to express their thankfulness for the benefits they
received from us from time to time, E. Br. Amos said he felt i
debt, and he did not expect to pay it up, he chose to feel dependa
& be in union with their lot to express their gratitude for the
favours from here, particularly in the line of the physicians —
the gift increased in the assembly, and in the course a few me
afterwards, several spake quite feelingly, acknowledging the g
ness of God, their thankfulness for the privilege in the Church,
and the many benefits they had received in many ways, —
considerable was spoken of the lot of physicians, of the favours rec
thro' them; & pointing out that the gift of healing in the trav
the Church was committed to that lot, and that we must look
order, to that appointment for the gift of healing —

Such gifts excite us to gentleness towards each other & to love &
our brethren & Sisters with kindness & Godly fear ——

tober 16th 17th &c — 1818.

have been excited some of late to see the impossibility of al —
ys doing that which is agreeable, especially in the gospel, where
uls must have a pure union between the sexes, I find it is
critical point to steer clear of difficulties, & here we must divi
de between flesh & spirit, the fleshly union must be forsake, and
e spiritual imbraced. But in this seperating work it is very
fficult for the blinded soul to make the distinction; and I am
rtly of the opinion that it is impossible for a creature that is not
holly travels out of nature, at all times to see the difference.
we must have some union, we must have such as we have,
d I think very likely that it is sometimes intermixed. True,
e may take up his cross, & not meaning give a way to affections
d lust, but at the same time, how far an evil nature may
isguise itself & invisibly deceive a soul, I know not. But this
am made sensible of, that an evil nature will take ways
advantages to deceive a believer, that it will not in those
ho are devoted in their intentions to live in nature, for wherein
thing is already approved there is no need of reccommendation by
y deceiveable gloss or appearance —

I believe that the spirit of jealousy is very dangerous to a
ul in the gospel, when it touches the freedom & union between
e two. When ~~one~~ a male gathers a feeling of jealousy that a female
not so well affected to him as she ought to be, or that she is
more sociable ~~to~~ with another male or males, or that she slights
him without occasion, & purposely too, measuring all things by
what may be, or what might appear to be likely without any
certain, or even rational proof; or a female feels some re —
ction to a male; I say, let [illegible] or her, beware of where
that spirit would lead to. There is no end to this chase —
believe it is a snare of satan to beguile the soul, and
ing it into bondage to the flesh — Where this spirit excites
one, and it is countenanced in the other, there is a fearful
ath, whose directions point hellward

I believe it is the duty of believers to live in perfect harm
and union, being careful in all they do and say, not to giv
casion, but to conduct agreeably sociably with each other, a
not be in bondage for fear of saying something that will n
the other's feelings quite so well. Where both possess the Spir
God, there is freedom and liberty. But if any one, meaningly
knowingly does or says that which is contrary to the feelings
he or she may well feel fear, till that is put away. But a
ling feeling to always say ~~or~~ do something to attract the fee
of another, more than what is necessary for a sound uni
or a fear ~~of dis~~pleasing without just occasion, or to feel after
and try to please every little fancy that may present itself,
fear that the other will not love ~~them~~ me, or that the other
think that I do not love them, is not according to my f
I know I cannot cherish this sensation without weake
my pure union & justification, and I believe I have no
that power over my more secret enemies ~~that~~ I should
have otherwise. I know by my experience, that whe
this sense has the lead, it will transform the appearance
any thing that may be said or done, so that ~~when~~ a thing i
or done on purpose to please, another one possessing this Spir
will take it exactly to the contrary, and it will look a
though it was entirely from a different motive; because
view it thro the eyes of jealousy — So inconsistant & aff
is this sense, that I wish to shun it, and never give way to it
Therefore I say away with it —

Oct. 1818. 25th The youth are appointed to singing for labo
viz George DeWitt, Luther Copley – William Tittel – & Edw
Fowler — I suppose they have been desirous for some ti
to have the turn come; and now I wish them good suc

30th Benjamin Youngs at Watervliet departed this life –
about 82 years of age —

th November 1818.

We keep a thanksgiving to day pursuant to the Governor's roclamation; we hold meet in the morning at the usual ime of Sabbath morning — Among several observations on duty of the day, was one matter, in it was thought best to lter our practice, ie: in speaking of aged people, Mother els to have us alter our way of speaking, she says we should ot say old Benjamin, old Nathan &c — but should say enjamin the aged, Nathan the aged; &c — not say old so much as we have done —. Old belongs to the old creation ut we are called to come into the new creation," and we hould" says E Br." come out of such practices —

th Anthony Brewster comes here to live: he comes into the oom where I live. It is the gift for George De Witt to leave his lace with me, & to move into the north room ~~with~~ & reside ith Garret L. Anthony is placed in order with A.V. T (-) — remain T (-) B. I mean to be reconciled to the gift, altho there ould be some things that might not feel so agreeable as I should ish for — but I expect it will be all for the best — (As to ny such changes that may take place, I can say it is my faith ntention not to go so bound & settled in an situation, or so ccustomd to my old tracks, but that I can freely conform to any lteration which my elders feel to ~~be~~ propper to make —

shall have to govern myself with some more caution, with espect to vanity, since Anthony has come here to live; but that ay be an advantage to me, if I am wise —

th Evening meeting — being Saturday night. The Elders administer a gift to us from Mother, which, although it might appear utwardly to be nothing new, or but what we had heard before, yet t was new & fresh to the hungry soul. Behold it is created now & ot before, lest we should say we knew it before — Elder B. in his ntroduction said that, to be intelligible, he should make use of e prophets expression, "Behold I have heard from the Lord God

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a consumption, even determined up the whole earth,
upon every evil thing — this is the present gift, to consum
distroy an evil natural — to crucify a carnal disposition
to spare agag, nor the best of the flock, but to utterly crucify an
to death the old man — our natural ways, makes & disposition
to trust in our privilege, nor our righteousness, but to seek
kingdom of Heaven & its righteousness, and press for the p
for which we sat out — to wake to righteousness & sin not
to come out of our old tracks & habits and make no treaties wi
our enimies, and not be giving away to our natural make
make any provision for the flesh in ourselves or any body els
This was the substance of the gift — Rufus witness to the
of what was spoken & signified that although it might app
old or like what we have often heard yet he was sensible
Mother had a real gift for us, & doubted not but that all
really recieved the gift, would be benefited by it — He sai
he desired that no one would feel as though it was on the
count o' some particular ones that this gift came forwa
but let every one take it to himself —
22: Sabbath morn — The Elders speak upon the gift, alleging th
it is high time for us to advance off from the old stand. E
B. said that if any one felt so good that they could not advan
much more, the ought to examine themselves & see how
an old nature rules them, so how their works agree wit
their faith — he said when mother spake of the gift he
was about to speak of his righteousness, & mother told h
to hold his tongue, he should not say a word of his righte
ness, [illegible] so he felt to wake up more to God, and he desi
that every one would take it to themselves, and take up
cross, and deny themselves of all evil — and not be a g
ingrownd in the dark, in bondage to our old natural
Rufus also spake upon the gift, treating upon, making a

1819

ue for the natural makes of creatures, he said that if we wer
ovants to evil nature in others it was as really serving the
vil as if it was in ourselves — he did not believe God required
to be in subjection to any wrong, or do wrong ourselves, that
e might please others — he said we were required to reject
ery thing that is contrary to God — that we were to deny
urselves of our carnal dispositions & cast out the bond
woman & her wicked son — Elder Br — exhorted the
oung to be strong and reject the temptations of nature —
e said the revelation of God was right against all sid
d the first work of a soul was to ~~make~~ uncover the leg, &
ake bare the thigh of the old whore — when this work
as done, it was for the soul to look about themselve
see where they were the most exposed, where their weak-
st spot was, where their enemy was the most like to
eset them, and then set a ~~there~~ guard there the keep
ut a watch, and guard against the temptings of Satan,
at was the very work of every soul that embraces the gos
el — there must be a continual watch — He exhort
d us to lay hold of zeal & not be baffled by a wicked
ature, affections & lust

B:re Rufus spake of laying down our lives; he said that
crucifying our evil natures & laying down our own ways
& denying the cravings of our evil dispositions, was laying down
ur lives, to die to sin daily, distroying a carnal nature.
is was the work of Christ, to die to sin — Christ said I have
finish the work thou hast given me to do — therefore it could
not be his natural life that he was to lay down — Christ
ad power to lay down his life & to take it again — if
we are the followers of Christ we must lay down our
life in the same way that he did — this is the work of the

Christ — this is what every soul has got to do if th
or obtain the kingdom of Heaven it — and I think" say
"it is best to be about the work" — "Yea" Says E Br "It
it is best to be about the work, and I mean to do it
full, I mean to lay down my life chearfully — I
to receive the new man, just as I lay down the old,
put off the old man chearfully, I expect to put on the
chearfully

December S. 5th night meeting E Br. spake of a gift from Mot
to us; viz. That the younger part should respect the older par
that were before them; and the older part love those that are y
He likewise desired that there might be an examination
the whole, each one for one, whether they have been faithful a
kept the gift — whether they have crucified their carnal dispos
or whether they have given away to them — "Who" says he "ha
cified old nature the most? and who has given away to th
the most?? The soul that's in the way of God, he know
We must be zealous and press for the prize for which we have
Rufus spake upon the subject; alledging that he had exami
himself, and he could say that he had taken up his cross ag
all evil in his knowledge, when ever any temptations p
sented themselves, he rejected them right there and then,
he said he found that to be much the easiest way, to take
a full cross, and reject every evil at the first appearance
then the soul would gain strength over their evil disposition
Sabbath 6th morning meeting E Br spake, encouraging us to p
on and not faint or be weary in well doing, but" says he
Slug will not mind much about it, he will think the
will soon be over, and then I can have rest. But the S
that is alive and after God, he will not settle down an

their zeal, they will not be easy till they have gained salvat-
ion — some may say they never expect to gain much more
n this world, if they can only keep out of sin, it is about as
much as can be expected, but we have set out for full
edemption, and redemption we will have, we were
ever called by the gospel to be in bondage to any evil
ing that is contrary to God. Some may say, they might as well
t still, as to rise up and fall. but I say nay, if we fall, we
ust rise again, we must daily set out anew, it is a continua-
work, we must be alive and keep our lamps a burning
aving on our whole armour, and stand opposed against
very evil, and then the enemy with all his wicked gang
ill stand aloof — and will not venture to harm us,
y cannot hurt us, if we are faithful to keep ourselves —

10th Having a errand to see the elder sisters, we got in to conversation
bout different matters, of which the most was relating to how I got
long now adays respecting my union &c — signifying I had met with some
ange of late, they wanted to know if I felt comfortable or whether I felt uncomfor-
table — I told them that times had went very well of late as they respected me so far
hat I knew — they wanted to know how Otis felt. I told them he appeared to
well satisfied with his home. I told them that the most concern I felt in his
ming here was, he was too much given to vanity, insomuch that many
mes it seemed to be impossible to keep so steady as I would wish to —
y signified that they hoped he would do well, as he was placed with a kind
one whom he ought to use well — They signified that the two that I had
en placed with were very different in their turns and makes
d that I ought to be very impartial, and careful to use both
like — I told them it was according to my faith to be impartial
ut I found it to be more than I was able to come at at all times, to con-
ct so as not to give any or either one any occasion, especially where
was so that I had necessarily more to do or say to the one than the
ther — they said that no one was required to make too much allowance
r another's disposition — although one might crave a great deal more
otice than the other, yet I ought to use no partiality — They sig-
ified that the did not desire me ever to go any one side of good order

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to please any female, let their fancies be as they might, yet they hoped be examplary and not make allowance, or conform to that which was right at any time — they said that Sh2 was of such a turn that Sh2 th2 n4tic2, or n4n2 of it; and was S4 given t4 j2l4usy that it heard where I were pl1c2d t4g2ther — ~~[illegible]~~ I told them had endeavoured to be as impartial as I knew how to be, but I not avoid sometimes giving occasion if ~~p~~ provided any one was seeking it, or was enclined to take one — I told them that I had been under siderable trial in these things and had borne it along — but I I did not know but that I had made more more difference than ought to have done, as I have purposely made some odds in my con but meant always to do as near what I believed was right as I could

On an errand the next day also, to their shop, we conversed some upon the same matters — They signified that some had gathered that I neglected Sh V2V2 some had knowledge of a conversation that Oli & I had had sometime before, Sh had gathered considerable bad feeling it V2V2 — but she believed that Sh got over it before the late alteration

— Now from what they said to me about these things & what I h discovered I find there has a feeling got in that I have partial, and some disorder perhaps as it respects my union, some jealousies have arisen in the of some; but as I told the sisters, I have not allowed myself to be partial use more freedom to one than the other from any motives of fancy but have endeavoured to give as little occasion as I could — but so it is, a must be placed in a state to try him, and I know what it is to be placed where exposed to err from virtue — where I am exposed to give occasion, and someti constrained as it were to give others so things to judge me a just occasion — where my own nature and f would lead me astray, and what would make it worse to refrain, is becau would seem to be a plausible pretext for it — in a place that requires e & impartiality, but yet the circumstances not admitting of it, while my fa soul seeks to have it otherwise, but my nature would fain have it more so — where I am expose to the eyes of others, to their jealousies and judgments, and wh they please to think about me — And I have found this one thing that such a condition up every part of an evil nature, and I may say it is some advantage to have it if I can really keep myself, I have the more chance to overcome my nature if it were not tempted — but as it respects others with whom I am placed, a can their forgiveness, if I have displeased them in any of their righteous desires to m for I mean to keep union with all, and should hope never to have the occasion to my union because another craves more, or something one side of what I can, con with the gospel, bestow. Br Rufus, ~~[illegible]~~ when he spake to me of the other desired me to be examplary respecting my (-) not to make too many errands the S1S2RS r2l4t2d &c he said that I used to have a good name in them th but signified that he was afraid I been more loose than I ought to be — he said one of the brethren was a speaking to him that he thought — I visited the S'rs i

e than I ought to — I was some surprised that I should have such a charge — not
wing that I had been very free in that way — but however, perhaps it was
more than I deserved, for though I may refrain so much from what I
d naturally have inclined to, that I felt measureably justified, yet my
dness and imperfections might be so great, that in the mind of the Spirit
as not altogether blameless — but as it ~~is~~ respects what others may
nk of me, by what they may know me to do or say, if they judge only by
ward appearances, they may be exposed to miss it — I can see no one
l that I can judge them, and make out a plausible pretext to sup-
e that they did not exactly right; but I believe it is my duty not to
hasty in forming a judgment without certain evidence, and above
things not to infuse my jealousies into others, without a just cause
se considerations, I believe, are free for any one, But in relation to
t I have before ~~stated~~, on conducting so as not to give occasion for others
judge me, I can say, that if any one expects or desires me to conduct
impartially, so wisely, and in such a manner as not to give any
ortunity or afford a plausible pretext for others to judge me, or to
l dissatisfied, they look for something that I am not able to come to.
do not mean by this expression, to give lattitude to evil, I believe I
n able to take up my cross, and not do wrong knowingly, and that
n able to keep a measure of union with all my gospel friends —
t I expect to have to keep a striving this great while to do right, and
metimes I shall miss it, and sometimes gain it I hope, untill I
arn by experience, what is for my peace and happiness —
9th night meeting, Ed B. spake some of the necessity of being in a labour,
that as we had been busily imploy in hard labour, we ought
thankful for a privilege to worship God &c — we laboured
song or two, then Ed B said he believed we had better shake a little
throw off the weight & cloud of darkness that gathered to us —
turn facing each other, the first rank face the singers, the 2
the third, & the fourth face the fifth — we did so, and though
me mortifying to nature, yet I believe it was a help — Levi
ase attended our meeting, we communicated our love by
ire to the Br & Srs at Watervliet, by a motion of the hands —

S 12th December 1828
evening meeting E.B. spake to the following import -
as we were come to the close of our labours for the present we
ought to turn our sense to labour for the gifts of God, and as we had be
busily employed in laying up stores of food for our bodies, we ought also b
ful to lay up a treasure for our souls &c ——
13th morning m. Rufus spake spake of the gifts that had been to us of
and that there had been much spoken, for his part he wanted to hear h
the brs & srs felt - he said he had heard a number speak in private of t
thankfulness and determination, but he wanted to hear them speak i
publick & manifest their faith & integrity &c&c ——
E.Br spake on the same subject & proposed to have the brethren
speak - so E. Sister spake, that she should be glad to hear them spea
and spake of her faith and good determination - Olive next spak
then the sisters in the first rank proceeded through - Then the first
of brethren began and went through. Elder B express'd his thank
to hear what he had, and signified we must progress on —— for
had rather have the assembly speak some than to ~~do it all~~ so m
of it himself - so much for this meeting ——
Afternoon meeting. We sung our anthem & laboured six or seven
then assembled and Mother stood in the midst - E Br then
the way for the second ranks to speak - the brethren spo
first, then the sisters - Henry M signified that he felt mi
well before the late gift came - but when that gift cam
felt stript of all he had - felt lean & naked, and needy of th
gifts of God, and he had taken hold according to the best of h
understanding, & had gain'd a good degree by it - for which he
thankful &c — Richard Br - said he felt thankful to Mother & E
John Spier said he had taken hold of the gift, and he believed he h
gain'd a little every day. — Garret spake very short - E Br asked h
if he could not say some more, he said a few words more, and M
told him saying "we are not tired of hearing you preach yet" —
But he felt some frustrate and did not know what to say ——
The sisters next spake, and went through the second rank the w
spake pretty much alike, all signifying their thankfulness for the gift an
termination to keep in it &c - Jane spake of the love she felt to the way of God & de
ination to abide in it to the end of her days - Sarah B was moderate about beginning to
- but after a little while spake a few words - saying that if ever she felt thankful for a
she could say she felt thankful then & meant to abide in the gift to the end of her days -
B. said she could truly say she felt thankful for the gift and meant to abide faithful in it to the
says she "it seems sometimes as if there never would be an end" — this was about all she

t "Says E Br. you feel encouraged, dont you Betsey? yea, said Betsey —
then spake a few words, signifying that it was quite satisfying to hear the
hren & ~~sisters~~ speak — ~~she~~ was also very thankful for the manifestation
he late gift — it felt as though there was a way opened for all to find an
rease, who would take hold of the gift —
ay night meeting, 14th — after singing E Br opened the way for the
d ranks to speak — by having the first ranks fall back & letting the
d come up — they all spake about one and the same thing — Francis
ke very pretty and signified it had been a comfort & strength to his soul
at he desired to be a partaker in every such gift — &c — Anthony spake
y well, signifying his faith and determination was to "reject every thing
t he knew to be wrong, according to the best of his knowledge — and
keep up a continual war with the world, the flesh and all evil, so
g as there was any thing in him that was contrary to the gospel" "and
s he "I will", confirming it with a stamp on the floor with his foot — —
observed a pretty observation which Lucy Clark made — signifying her
termination to bear a cross and abide faithful; she said "I do not think
y cross is greater than my privilege" &c &c —
th wednesday night meeting the remainder of the brethren & sisters spake
amuel B was the youngest of the brethren who spake, & Nancy D W of the
sters — Every one spake ~~one~~ and the same faith — the older part did not
eak so much in the way of promising & making strong outward resolutions
not being so applicable to them as for the youth who needed to fix a
ong resolution & promise to which they must abide, or break their covenant
orge Day spake his faith & love in ~~to~~ to the gifts of God, acknowledging the charity
had received in the Church and his determination to abide faithful
sing with a firm promise, "I will, I say I will — Edward spake very
simply & plainly, not mincing the matter at all — firmly saying
the close "Yea, good Elders, brethren & sisters, I will be good" &c &c —
ill Fitch testified his faith and intention to be in the gift — but it
s harder for him to speak than most any other — — thus the
ethren & sisters all spake a firm & precious faith in the gospel and
was edifying to hear it, and a proof that the gospel which the one band of
lievers embrace, is not feigned, neither doth it admit of various faiths & senses
it the one self-denying work, which brings every true partaker to that
e mark of purity & holiness, which God owns — Here every soul turns
battle to the gate — exposes his own self-inward enemies to destruction, and
thankful for every way that is made known whereby he may overcome —

December 1818 —

S 19th even meeting – E.B. Spake of the privilege we have had in hearing
of God & also of hearing a testimony agaist every thing that was wrong &c – com
the work of God in the present day with his past experience – he said before he h
gospel, there would be revivals of religion, some would be carried of in the fury
Spirit, but in a short time it would die away and the subjects thereof wo
left destitute of power to save them from Sin – he said he observed how it
saw that he could not find that power that saved him – and he conclu
be still and settle down, and pretend no longer the name of Christ –
~~h~~ing of the Church he went to see them, and there he found a peop
had power over the beast and his image – they bore a testimony again
Sin & all uncleanness & taught him how to confess & forsake his
then his soul felt new courage, he felt as if the way of God w
opened for souls to find salvation from their sins – "Moth
the Elders" said he "bore a living testimony, and taught ot
to do the same – Mother would not ~~bear~~ accept the speak
faint hearted ~~p~~promises of weak believers – She would ask
if they would be good?, and she would not allow them to
I'll try, or, I'll labour to – it must be right up and dow
I will – and every soul must bear the same living
timony – it must be firm & strong – "I write unto you
men because you are strong & have overcome the wicke
and ~~you are~~ it is your duty to bear a strong and living te
mony against your own wicked nature & then you
have strength to overcome &c &c — Now if there
any one who has ~~not~~ satisfied their mind in speaking
can have ~~an~~ opportunity – Garret desired an opportun
he steped out between the ranks & spake his feelings mo
fully than before – He said that as he did not speak his min
the satisfaction of the Elders, brethren & sisters he felt it his duty to
at this time – he said he felt full faith in the present gift, and it
his determination to be in the gift to condemn a carnal natur
& he determined to be faithful and it was his fervent prayer th
he and those of his age might be faithful to keep the gospel, that they m
be faithful when those who were before were dead and gone –
~~Says he~~ "I will be good – I now do make a solemn vow –
"Ye listening saints my words record,

carnal nature, sure shall bow - I will forever serve the Lord -
spake considerable, in the time of Garret's speaking, exhorting
be strong & bear a strong testimony & not give away to the
ls of Satan — Garret said "I will be a good believer; Elder
I will be a good Shaker - and may nt I shake? yea says E.B.
ret shook smartly & had a ~~strong~~ good gift — ~~so after being~~
~~to be strong & zealous,~~ [illegible]

likewise spake that it was the gift for the family to open their
nds, and set out anew again for another year - he said they [the
ns] had had a privilege &c &c —

bath 20th morn' E Br spake of the gift - [illegible] to desiring
ry one to be faithful & do the work of the Lord to his acceptance
expose the workings of an evil nature and bring every evil work
the light - he said the gift ought to be sound, & the searching deep —
d not want to have any one come and say "You may ask me
y question you have a mind to & I will answer if I can"; shame
such a believer - he said when he confessed his sins he confessed
ry thing he could think of and did not wait to have it dug out of him
had ever done so since &c &c &c — Rufus spake in confirmation -
said he thought it was the duty of a person, when he came to open his
ind to be free & not wait for an elder to examine them - he could
feel it his duty to labour with any one to examine them, he
not believe God required it of him, unless it was with them that
ere young & had not had that privilege that those who were older
d &c —

bservations on my own condition — I have had considerable of
labour in relation to myself since the 24th of October, at which
ne I had a serious time, in attempting to free my mind from a bur
n with which I have been much troubled, and which has been a
eakness to my confidence, zeal & strength in the gospel - Having
n strangely buffeted & harrassed, afflicted and overcome with the intrigues
the enemy I feared or dreaded to make my case known - although it is
as been, my faith that in order to be helped, I must be free and open to my
ders, yet for several reasons I have felt very backward in exposing myself
d whether others of my gospel companions are attended with the same kind of
nsations, doubts, fears &c. or not, yet, what I have experienced may be a
of to me in future, that I have not been altogether without doubtful ap-

prehensions or counterpleading sensations — I am led to think
our evil nature is allways ready to take the advantage of every p
ible pretext or any thing that has any appearance of an excuse fo
exposing its own workings — or that it will take every advant
to get by bringing itself to the light — I dont know how far I
been led by these pleadings of nature, but I am sensible I have
more or less governed by them; and I have of late feared the consequ
of giving my nature any chance to work in this way —

For my future perusal I will state a little of my trials in
matter of being free and open to my Elders — Now it is my fa
& has been my decided faith ever since I came to understanding
ience, not to keep any actual sin concealed — this I would labo
to come to, and indeed I had to come to it before I could take any re
I may say — but there is a kind of half way sinning, viz to give
a little & would give away wholly if it were not for fear — this, my
ture would tell me, I could possibly get by — because it did not am
to what I would call actual sin — and there is another evil tha
remains to be decided between the creature & God, or the creature
his immediate God or elder, (who is ~~God to~~ all the God that we can
immediate access to), viz. a Spiritual bondage in which the soul
Spirit is as it were invisibly bound, to do or feel that which he
willingly escape — here I have been much afflicted — and I have m
times wondered why it was so — & could hardly feel hopes, or discern
way of escaping — Here my natural reasoning would insinua
that it would do no good to seek help from any other quarter —
So I have struggled a great deal, bound with this band, still, as I belie
making it stronger. I would not make my case known to my elders,
cause I hearkened to cavilling doubts, such as the following I have not
any right actual sin, I was not aware of what I was doing, it was
my intention to do so, and I could not help myself — if I open it, I
better myself any, for I cant help doing just so again — it is a bondage and
option that no one can take from me — the Elders have no immedia
gift, they cannot tell me what to do to come out of my bondage — Besi
if I expose myself I shall show my weakness to the Elders, they will
look down upon me, I shall get their disesteem, they will think that I
help it as well as not if I was a mind to — I shant have any confid
before them — I dont know as it will do me any good, I have t
it so often — and I dont gain any thing by it. &c &c — Such

December 1828
ments would continually arise before me, and I going on
the same way - till I got so burdened & feel so destitute of any
t or any real relation to the people of God that I would have
try some way to get released - Last October 24th. I felt to an end, and
ought I must look about myself and see where I was, and if I could
any friend, to call for help - It was a serious matter to humble my-
f before my Elders & expose my ways, my little foolish tricks,
ll how I had been tossed with my inward devils - However I ven-
ed, & found a measure of kindness & mercy yet left for me - I
mised them I would be free & open & ~~keep nothing~~ ~~wrong~~ can ex-
e myself before I slept - if I got overcome - I have several times
perienced the crossing effects of my promise - but I believe I have gaind
it, & I convinced that I never should have been released from that bondage,
by being free to let my case be known as I did - and I am further con-
ced that no soul would ever come under that invisible & as were irresist-
bondage, if they would only take it in season & not suffer the enemy
prey upon him & at the same time keep it to himself - I believe also
n I apply for medical aid I am not at all times to expect an im-
diate relief, or to judge from the first out-ward appearance of remedy
ether that is the right method or not - So it is in relation to my
hly nature, if I get in bondage to it it and apply for relief in the
n of God, I am not to expect an immediate victory, but it must come
the appointed way, thro mortification tribulation & the cross -
believe I have been gaining all along this fall, and when the gift came
nsume & distroy an evil nature" I believe I received a measure of
I have gained good from it - & when the Br & sisters spake Dec. 13th I felt it
y duty to speak my faith plainly & bear a strong testimony & then stand to it -
pake my faith in the present gift, and that I believed it my duty to be in it
t I must or never find my relation to God or his people - that I believe
foes were of my own house hold, my work at home, my determinat
to subdue them - that I would not seek to conceal that I was temp
with an evil nature - that I was determined to deny & crucify all
hly lusts, disagreeable, ugly dispositions &c, and to guard against the
irit of vanity, which I believed to be the soil for every cursed weed &c -
t I would be faithful to take up my cross, desiring the love & for-
earance of all my gospel friends till I was able to be more worthy
it &c - closing in these words "I solemnly promise before all in the
aring of my voice that I will be faithful & stand to this testimony to
e end of my days, I will be faithful! I say I will, in the gift of God
ill not spare any idol" ——

Decr 20th ~~Dck~~ 1818 –

21st P.M. Mother attended our meeting & after we had sung she spak
few words respecting the late gift to come out of our natural wa
She said she felt there was one natural way that we were exp
to – which she desired that we would not give way to – as we had
considerable gift of late & now the family had a privelege to
their minds, and it would be natural for many to settle down & feel re
& think that it will do to feel more at rest & think they have had
& the labour is over with – but that will not do, we must co
in the work & bear the daily cross — "I sensibly feel" says M
"that there has been a blessing in this family ever since this gift
& it where they have taken up a cross – and the blessing will
tinue as long as the cross continues – & I desire the ~~w~~ work n
never cease" &c &c —

I have felt some sensations to day of my faith and determin
as it respects my conduct; mostly in respect to reservedness – I
I have an evil nature that has no bounds & wherever there
any chance it will strive to lead & govern me – this is the c
with me wherein my concerns respect the female. – I know
is a nature in me that would lead me out of the gospel if I were to f
it – there is an allowable union between male & female, but n
nature would lead me out of the way to seek a disorderly union &
The gospel forbids all private & fawning union – admits of nothing b
what is simple & Godly – this union will never hurt any so
There is a necessary connection between the two, many circum
that make it necessary to converse together – many other circum
stances that in themselves considered are not essentially necessar
nor that contain any hurt in them, being what may circum
stantially happen, or come in the way – but nature is no
satisfied with any thing that is simple & harmless – it wants
thing sly – something to please itself, and if it is absolutely cut
from enjoying a sinful, harmful, or even unnecessary ple
we it will seek to avail itself of what we call harmless & t
which is necessary – And tho' strange, I think sometimes I
not know as I act indifferently to the inclinations of my evil n
in any case where there is a possibility of natures taking a p
that is, I do not know as I can conduct in such a manner th

am not influenced atal by nature, or at least, so as to please
– all that can clear me is, my intentions –
know this is lamentably true my nature would delight in con
sing with a pleasant female, when ever I could do it & not expose
self – it would seek for all necessary opportunityes, and delight
making an excuse or errand at any kind of a convenient time
ould natural seek for chances to please her, when the ground motive
ld be to please myself – And if at any time she was not so famil
as I wished, I would naturally be contrary & shun all opportun-
s possible, either for revenge or self will, or to see [illegible]
s she would feel &c &c – in short I should naturally be up
down, cross or carnal, this is the nature of my fleshly mind.
t I know this is not the straight & narrow way – & I have
d down my foot that I will not be governed by this nature.
will take up my cross as it respects myself – seek for my re-
tion to my elders – labour for a good union with all my gos-
l friends – & as it respects my union and connection with any
male, I will be free, open & simple – I will labour for a spirit-
l union, be kind and obliging, helpful & reserved – I will
ither seek for opportunities of conversation &c &c – nor seek to shun
y suitable ones that may come in my way – I mean neither
give nor take offence, or disagreeable occasions &c – I will not
ek to please any one, for the sake of pleasing myself – but
l willing to take pleasure in pleasing others in a gospel way
will not shut off social kindnesses in word nor deed for the sake
revenge, or to be contrary – but be careful to do what I think
my then present duty, and give no occasion for evil to get
advantage – I know there are many ways that I
ight suppose I could lawfully please myself or others, or
least indulge myself in, but I know at the same time
at I cannot at all times allow myself in all these indul-
nces, without being a bondage to my soul – & I am
illing, yea, determined to sacrifise all that will retard my
osperity in the gospel – – So far as I know my faith, this
it – & if this is not the strait and narrow way, then I have
t a right understanding —— This is all for myself
I N Z –

Decr 21st 1818 — This evening the brethren & sisters got thro' opening
minds — in meeting, E Br spake of the gift — said, "he believed ~~that~~
we had had a good gift; and I desire that we may remember Mothers
& not think to stop the work & settle down" &c —

25th Christmass morn meeting, E Br spake of the duty of the day
Says it is our duty to celebrate this day in remembrance of the man
of God to a lost world in sending Christ in his first appearance; a
likewise the revelation of Christ in his ~~first~~ second appearance,
the mystery of iniquity was fully revealed & the way of full re
tion made known — he signified that the present manifestation o
was "The power of God to salvation — that we could not be in the
work of God to his acceptance, unless we were saved from all
keeping the orders, rules & statutes that were given in Zion fo
to walk by — He repeated several orders that have been given, such
when br. &/or sisters wanted any convenience they were to apply to
deacons & deaconesses, each in his or her own order, and not apply
their equals sr or Br. &c without making any ~~diff~~ exception — a
not to go to the office deacons &c but apply to family deacons &c
— not to be in private br & srs together, only for a short errand, that was the
ty exception — not be running of frivolous errands to each others ro
not br & srs were not to touch each other, on any account "except in
line of the physicians, and that is the only exception" — ~~would~~ If we
got overcome & defiled our consciences any way, we were [illegible] to co
it before we slept &c — Rufus spake in confirmation of what
been said — mentioned one or two more, ie, in relation to filthy sto
and of speaking to chafe or agravate the feelings of others &c &c —

E B spake very soundly and quite crossing to nature, and in relation to what he said of male and f
touching each other, quoting the scrip, I tho't he spake more constraining than ever I heard b
but I ~~thougt~~ concluded he spake against nothing that was good, altho I could not unde
altogether what he wants in the matter — but I considered I had an evil nature w
that needed to be crossed, and spoken against, and I mean to join with every thing that comes again
and tho' I might deny many ways to crook and twist and judge others while they admonish
I do not mean to give way to such devils — When the Elders remind me not to be running o
"unnecessary & frivolous errands" &c &c I feel a nature in me that would tell me that I ha
occasions enough to think that the Elders make unnecessary errands enough, and that I
judge any body if I was disposed to — thousands of notions would present themselves if I w
hear to them — but I know that it is impossible for any creature to conduct so that no
can't see any occasion to judge them — and it is not my duty or concern to meddle in bu
ters, therefore if I should the devil would be very ready to supply me with jealousies —
let others say or do as they will it matters not to me, I have got to overcome my own
nature for myself, another's being good or bad, will not excuse me, if I am not faithful

25th We have a letter from Canterbury, stating that Mary Dyer is exerting her worst
flict the believers. [illegible] trying to afflict her &c — Joseph Dyer having prepared
phlet for the press in favour of the believers &c — James Chapman being absent from th
since sometime in Oct, having started for Watervliet — they had not heard from hi
since — &c &c —

Decem. 1818

th After reading the aforesaid letter, I understand that James Chapman
is at Watervliet —

nuary 1819 — Saturday 2: — Isaac Crouch removes his station in the
octors Shop, gives up his former ocupation of being tapster, & giving
t Spiritous liquors, & goes to work with Jacob Clough, and still con
nues his branch of braiding whips —

Daniel Wood deals out Spt liquors, John Meacham becomes
pster.

I understan that Hezekiah Hammond saw Samuel Copley at
lisons, in the hollow — Samuel requested of Hezekiah ~~would~~ to
tercede with the Elders to send him a letter, stateing how he
ight find a privilege ~~among~~ believers — Hezekiah told him,
t if he were to advise him any thing in the matter, he should
dvise him to go out of sight & hearing of a shaker so as not to be
en by them again — Johnson expressed a wonder what it
uld be that Samuel had done that we would not take him
again — he thought we might certainly take him in if we ever ca
ind to — I did not learn that Hezekiah told him any
ing what it was —

10th Forenoon meeting the Elders, by way of reminding us of the late gift
owed to excite our minds to be zealous, and especially as the gift had spread
the believers in other parts, they signified it was our duty not to be slack
t keep up in the gift that we might be an example to all other souls
here was the place that the faith of all believers centred — after a
tle discourse on this wise, Rufus read a copy of a letter sent to Fr David
hich treated upon the present gift, which had been written in order to
mmunicate the gift to the westward — the same, too, has been conveyed to
atervliet; likewise to the eastward — that all the family of faith might
now & receive of the present gift in the church — After reading,
ufus spake of the benefit he felt in the gift, desiring it might be an
ing work, even a daily cross against every evil disposition,
thought word & deed, and let no one lay down the cross — "for" says
"this is the easiest way to get along — and I have kept the gift — I
ve not harboured an evil thought in my mind since this gift
me forth, I have not given way to my ugly disposition in any
ay; and I find it the easiest travel I ever had" &c —

Jany 1819.

10th Sab. afternoon meeting Mother attended our meeting a
a few words to us — "I suppose" says she "that all the family, m
less, have been in a labour to gain more of the gospel — and
I believe gain a good degree; and it is a source of comfort to me,
increasing comfort; and I hope the work will continue —
is one matter, that I do not know has been spoken of, it m
well to speak of it now. In relation to our connection with
believers, I believe there is danger in this matter that we
use too much freedom with them for their good. Those that hav
to do with them, ought to be very careful what freedom they use
them. I do not feel that I have wisdom to know how to cond
come to them so well as those that are more immediately call
lation to them — I believe we are exposed to use them with th
dom that their Elders cannot support — I do not think that s
to invite them to come and see us would be right, or to be fre
verse with them unnecessarily, for their feelings would nat
run into freedom with us, and I do not think it would be
to them, nor to us." &c &c &c —

After speaking we sung, "O if I am good &c — Then E Br. wanted to
the youth sing "O who taught you to walk &c" So the youth and
were all peraded between the Br & Srs. after singing E Br. spake
~~Love~~ and good desires for the youth saying "I love them, dont y
"Yea," says Mother "I love them in this gift," ~~and I desire~~ then add
herself to us, she said she desired us to be faithful and keep the g
the end of our days, not fearing a little mortification or cross,
look for indulgence, nor want our own ways, nor want to
thing that was not good, not want to have the Elders spare th
was filthy or ugly in us — she said that this was the way
did, and the way for us — she said we were called by
now in our youth to travel home to God, we were not c
to be servants to sin or the Devil but we were called to
home to God — and she hoped we should allways be faithfu
bear the cross, and do what is right — and if she should see
of a gift she ~~[illegible]~~ meant we should know, for she meant to
duty, so if we did not want that she should see us, we

out of her sight, and she hoped the Elders would be faithful
lation to us, and not spare any wrong in us; and that no one would
ut because we had to go thro a little mortification and give up our
wn ways — for the gospel required no more than what was just —
we had got to part with every thing that was not right, or not find
ation &c &c —
th Freegift Wells, David Hawkins — C.S. Sarah Bennet & Betsy
ings arrived here from W.Vlt
Br. [illegible] last evening spoken of some orders, made some ob-
vations to say that it was his duty, lot and place to speak of
es, admonish disorder &c — & if he was ~~[illegible]~~ not loved on that
unt, he thought he should not have much of the love of others
he must do his duty; and desired that if any one felt to speak
e gospel, he believed it was their duty, for he could not feel to
ll the speaking &c — Richard S. spake a few words, observing
though he often spake, yet he wanted to do something to com-
strengthen his br & sis, signifying he thought it the duty of
br. & srs to speak something of the way of God — expressing their
kfulness, love and faith &c &c —
s spake some; testifying his union with what had been said, and
e of the sensation he felt last evening, of thankfulness &c — and
cting the youth & children, what a privilege they enjoyed, beyond
that had been before — he thought that the same might look at
privileges that those of his age enjoyed when children, in seeing
Mother & the Elders &c — yet he believed their privilege was
less than what children & youth enjoyed now, for they were
en in their situation like their parents — the first Elders
ld not attend much to the children then — there was not that wis-
gained in the government of children &c, that now is. He thought that
e had had such a privilege as children have now, and had possed that
derstanding which he now did, he would have been a good man
d by this time (the same thing I have heard him observe before)
ould see many ways wherein he could have shund evil, altho
had never committed actual sin, many ways there were that he
d have gaind good, where he had not. — He thought what a good
umber had been gathered in among us since the br went to
, and what a privilege they enjoyed, ~~[illegible]~~ between 30 & 40

" of Youth & children, who have an opportunity to learn the
" of God;" "And" said he, "I thought; can it be possible that any of
" can be so unwise and weak, so overcome by their evil nat
" or the flesh, as to loose their privilege and the way of God, and
" upon them selves destruction and misery? I hope not."
"It is easy to do right if the faith and determination is rightly
" exercised" — 1819 +

Jany 17th P.M. meeting. After singing, Mother spake a few word
sensation she had felt to day — Said she, "I have felt quite a sen
to day of thankfulness that I was made partaker of the gospel
I have received that gospel that will purge me, and make
clean and pure; the gospel will certainly purge every on
will obey it — it will purify and cleanse every one that ha
It cannot otherwise be, but that the gospel will purge
every thing that is contrary to the love of God — And it is a
fort to me that I have found that which will purge m
make me clean and pure if I am faithful — the gos
will purge it self, it will make all pure — if there is an
that is unfaithful, the gospel will purge them out, — and
one that can sense it will be thankful that they have fo
blessing of God that will purge them from all uncleaness and
them acceptable to God +

We had no other very peculiar performance — Except &c
~~ad~~ and we stood in the circular manner —

After meeting we visited those from Watervliet: among the re
their conversation they spake of James Chapman, stating that he had
extraordinary well since he had been there — that having settled h
fairs abroad, he had settled down to work with the brethren and
very steady —

18th David Hawkins goes to Hancock to see their school &c —
for getting an idea of our schools, thinking that it may perhaps b
help to him in keeping their school. — He having to take the
of their school in consequence of Ward's being dismissed last fall
It may not be necessary to state much respecting the dismission of
but I may venture to suggest that it was principally because he h
a suitable gift or talent of government over the schollars, as well a
respecting himself, both as to regularity, and gospel meekness and simplic

Concerning my various sensations —

hen I look at my own various sensations and consider my own
eakness and depravity, I am ready to account for the mistakes
d imperfections which I think I see in others; for I suppose as
with me so it is measurably with others — causes will universally
uce proportional effects — my sensations are a complication of
e and nature, faith and cavels, lust and restraints
m according to the manifestation of grace, to come out of the old
tion of nature and to forsake the paths of the carnal man, and come
to the new creation of grace, to be a spiritual creature; and I
e received faith in the gospel, that faith which I never can get rid
now my faith is my leading part, seeing I have made it my
ce to follow it; but alass! I grow daily more sensible that the wo
rk is not performed by one conclusion, or undertaking — life and
th is continually before me, and it is at any time and at all times
my power to make a different choice; and to renounce the cause
grace — and I find that a carnal nature will present many
ngs to view, to draw my sense back; There are many ways that
e consistant in nature that will not answer for one that is
veling in grace; many things according to nature would seem
be right, which my faith will not allow me to indulge in
ich, if I were to hearken to a caviling spirit would lead me
t of the gospel — my faith teaches me to subject to my elders
keep a spirit of peace &c &c, but I am exposed to cavel, and
y reason and humanity do not require me to do so in all
s — thus if I hearkened to that spirit, I should loose a spirit
ubmission, become darkened, and view all things according
natural reason — I have a carnal nature, lust and
ffection — when I feel these in exercise I find cavels will
ise, and excite me to look at the natural appearances of
ings, and say, you do not certainly know as there is any thing
your faith — temptations roll in, with plausibible reasonings
h all the thoughts of every thing that invites me to give way
my desires — but, faith stands at the helm, my ~~faith~~ conscience restrains
e to beware what I do — Thus I find a continual war between
flesh and spirit — but my nature is seldom at rest it must afflict
e in some way or other — though I may not feel temptation, yet
am harrassed with evil thoughts, which are continually exciting
y mind to unprofitable labours —

Now I see in the evil nature of man a great evil, viz. I am p
to evil propensities, and at the same time that I may feel them
Sense is ~~greatly~~ harrassed with considerations that others hav
Same desires, and the desire of knowledge is always inherent,
brings my senses into bondage to want to know how far, and
what manner the desire of another may extend, as it migh
me. I speak plain — I know there is that tie of a fleshly nature
tween the two sexes which renders this point an object of mu
embarrassment to a believer — we may discover a similar
ducement to the performance of a desire, in a good cause a
as a bad one — but herein I discover a strong evidence to
vict me that my inclinations & nature are corrupt; wh
I not as ready to condemn or reject a wrong desire &c in any
one as it might respect, in case that it would afford a pleas
my inclination, as if it was something that was disagre
to me? The fact is, because I have not obtaind that power
myself that I can reject all evils, and discountenance ev
thing that is inconsistant with my faith, and my natu
will catch at every thing that seems to offer any opportunit
possibility of pleasing its own corrupt self, nor is it dispos
look at the consistency or righteousness of its desires
Another thing that convinces me of my depravity of my n
is that there is no bounds to its cravings; and more than
that after once seeing the folly and suffering for the foolishn
its effects, I am not naturally disposed to consider that, b
rather feel it to be an old story, and of little importance
contrary to what I learn by actual experience — So fr
181 poor Isaac - buffeted and tried &c — but my faith, I hope
bring me out clear ———
Jany 24th E Br in speaking this morning meeting gave liberty for
one to speak that felt to — Henry Markham spake some — he spake ver
and signified his faith to the following import; first speaking of wh
E Br spake last evening, viz that he had "as good a right to be g
as any one" and why not I? says H. he signified that he f
he said E Br was faithful to speak the word of God, and he meant to follow
right to be good and he meant to improve it — he said he
not want to be like a wandering star in the Church

t knowing whether he was joind to his elders, or Brothers
t but he meant to be faithful and bear a full cross against every
l - and he felt that spirit that he could bless the ministry, elders,
Srs and it was his full faith and determination to keep this
it and determination come life or come death. He said it
his full faith that those who were not faithful to bear a full
, they would be like a wandering star in the church of God
t knowing whether he was joind to the faithful, or whether
was beloved or not — it was likewise his faith & deter-
mination to acknowledge God where he was ~~[illegible]~~, there
must come; and ~~he thanked~~ the Elders Br & Srs for their
r charity union &c &c —— and moreover he felt it his
h & determination to be free & honest when he come before
elders, and not try to deceive or make it appear better
n it was on his side &c &c ——
brother expressed a feeling to have some more speak if they
any desire to — He said he had a right to be good & he
ant to be good, he would not give way to any wrong
that word, or deed — and he thought that as J C said he was
ithful soul," he believed it was true, for it was his earnest desire
every soul present might be saved not for any honour or
ry to himself on account of his faithfulness, but that every soul
ight be benefitted — he said that as we had lately made so bold
ond to conquer our enemy, we had a right to stand our ground
it would be a badge of honour to every soul that was faith-
to bear their daily cross —
Rufus signified his thankfulness for what had been spoken
said the way was easy for those that were truly faithful,
to such it would be as Mother said, "the way would grow
ier" but to the unfaithful it would be harder & harder
if they had not already lost their day, he believed it would
that loss to them ~~that they would~~ never recover in
worlds, but would be a loss to them that would bind them
the bands of sin in eternity. —— but those that were faith-
they would know that the Lord reigneth, that he sat between the cherubims
is glory — he signified that the cherubims were faithful souls, where God would
t be between the male and female in the spirit of meekness & righteousness.

Jan 7 1859
24th this afternoon, after singing the love hymn, Mother spake
"I wonder if the br & sis do not feel love? I feel a good degree — I am
willing to be always fighting and warring the devil, I ~~am~~ ha
let the devil alone, let him go, I want to feel the gospel, lo
and peace — O how good it is to feel love, it feels so sweet &
We had a good gift and a pleasant meeting — It was just appli
to my state for I have had quite a labour in striving again
enemy, and the more I strive, the worse it appeared to be an
thoughts seemed to prey upon me — such sensations were very
some to one that would wish to feel the gifts of God and the f
of the gospel. I labourbourd to take hold of & feel the gift that
had for us — I believe I felt a measure of the gift, and I felt
benefited by it —

25th This morning I felt a considerable of a sensation of t
fulness and love. I felt new strength & zeal — I acknowledged
thanks to the Elders for my privelege — they made me welcom
encouraged me to be strong and press on —

Thus I find that it is better to have love, the fear of God
fulness for the gospel than any and other kind of feelin
better than to war & fight & hate evil — one that has the fe
God is well guarded, and all evil will keep its distance
so that the soul has nothing to do but to love the gospel &
evil alone —

Feb 7 1st m The Elders speak in relation to the children. Elder B hav
been to Watervliet with the ministry, ~~obtain~~ and knowledge of wh
had been done there, which he mentioned in meeting today —
he says their children were disobedient & wicked & they had se
several of them off to the world — he says they are zealous for the
gospel — the Elders spake considerable on the importance of ha
our children brought up according to the gospel — the mournfu
consequence it will be to have our children under no protection
having their own wills and ways, by which they will be sau
disobedient, crabbed, deceitful, lying, and given to every wicked th
Observing ~~that~~ we were all called to come forward into a fu
work of purity, and to reject all evil, and for this reason
evil spirit will strive hard to get in somewhere, as the
evil spirits did in Christ's day, when they were cast out the
went into the swine — so now in this day when evil is
jected, it will strive hard to maintain a right here, and w

1819

r to get in some where, if it is no more than in our children; they
r to stir up our minds to be examplary, and a help to our children
not suffer any wickedness in them, not for ~~any~~ every one to shake them,
try to manage them, but; if ~~th~~ any one sees any wrong in them,
their duty to let it be known to those who have the care of them —
not suffer the poor little creatures run to ruin,, they have souls that
st be saved as well as any body — but if they are left to their own
lls they will certainly be lost; they are not able to take care of
mselves, and ~~some~~ they must be taken care of by some means
they are able to act for themselves —

bservations. It has been evident for some time that our chil-
n have been in a dangerous situation for some reason — they
e been hard to govern, and keep in good order, and apt to be fretful
oss to one another &c — and I have thought whether or not the
l spirits did not strive more to work in them, because they were cast out
n rejected by those who were older; I doubt not but that evil may
isibly work to overcome those who have not so much conscience
understanding to govern themselves — but I am ready to think
t the cause of all things ~~[illegible]~~ is put into effect by some means — and
gh it may be granted that our children are exposed to the working
he evil spirit in some invisible manner, on account of being
t out of those who have a strength of faith and conscience, yet
hink it is likely that the children come under loss by misman-
ment in those that are older — let it be granted that the older ones
called into a close & important work in relation to themselves
every one is called to set a strong guard at their own natures,
in this case it may be that a due attention to the young is not
hered to, and though the older ones may be a labouring to take up
ross against their own ways, they may for all that, not guard
ainst giving place to the evils that others may be exposed; and
any times countenance that which may be quite hurtful to
ose who are young — I am sensible that the young are many times
boldened by being noticed and countenanced in that which was very
proper for them — such as a boy may ask a question of those that are
enough for their parents, and whom they ought to reverence in silence,
being answered in a familiar & equal tone, being not neglected in
of their forwardness, they will get a feeling that never, perhaps, can
recovered, but what may grow in them. I have seen instances of
is nature, when I was sensible that the child was not so much in
fault as the older one — and what confidence can we have to
manish a child, when we are not united in our own conduct
when they are encouraged in having their latitude and ~~doing~~ as
y please — I think it a matter of importance that our children should be
t in their place, by a suitable deportment in those that are older than they —

1819 I understand they carried 3 or four off to the world, among them
was Joseph Chapel. - they carried him to Albany to his father's
would not take him unless they would give him 10 dollars - but
declared ~~he~~ wouldn't stay if they would give him 20!! So they w
obliged to carry him back again! I rather wondered at their t
him back again, after they had ~~had~~ so much labour with him

Feb 7th evening meeting E B spake of the importance of our labou
to break thro, and getting hold of some gift - he said he would s
as long as any of us - we laboured several songs - after labouring, w
kneeled, he gave liberty for as many to stay as had not felt a gift -
for those that had, and wanted to feel more, to go and retire, and l
for more gift, and said ~~they~~ we might retire, as many as fel
so he staid behind while we all went out, and went out him
the last of us all.

14th Aft. Rufus read the epistle relating to the gift deliv
us, the fall past

21st Morn. we sung the little song, "how blessed are those who
up their cross" that Mother sent down by the visitors, Joel W
Grove McDole - Elder B. made some observations - he said h
spake last night of the necessity of our taking up a cross, and th
gift of Mother's, agreed with it - he said he had found help
taking up more cross - and he said we all had liberty to t
up more cross, when we felt lacking, he said there were m
things in which we might take up more cross. such as in l
ing about, having idle ways, & giving away to loose ways,
ing satisfaction in temporal things &c &c - The Elders
a considerable of lotching ways, standing on one leg, lean
the head on one shoulder &c &c —

24th I had some reflections this morning of my own evil
ture, because I have not that victory over it that I ought to
It is mysterious to me that my inbred nature is so deceiving a
so powerful that it seems impossible for me to keep the upp
hand of it. I know that I mean to take up my cross and ov
a fleshly nature, but I think sometimes that I have not gain
yet. I thought strange how I could continue in such a state
"O Lord" says I why hast thou forsaken me? am I not thy ch
O my Mother, where is the protection that thy union affords
my soul? am I not thy child? O my Elders, where is that help and gift for me,
my soul desires thro' your prayer & labours for me? I have
little duty with those that are young and innocent, and are

ble to keep themselves in order, or to admonish themselves. Lo I
monish them, I humble them, I make them to repent
d promise reformation — But alass! who shall humble
e, who shall be a friend to me and help me out of darkness
d teach my soul repentance? - I am unable to do it for
yself; I am as a little child that runs foolishly and carelessly -
to folly. O what am I, how long, how long O Lord shall
wander in darkness? my soul desires thy long sought favours.
doubt not that God is just and his way right and true, I shou
e no cause of complaint were I perfectly in it — I must learn
what I suffer. I must be tried, tempted, buffetted, and drawn
ro sloughs, mard and spoilt; and hampered with the wiles of an evil
ture till I am fully convinced of my own depravity, and till I
t sick of the flesh, and wholly willing & resigned to give it up in
very way an manner. but O how long shall it remain,
gospel purity! how long wilt thou delay — O thou soul-revi
ving grace may
g how long wilt thou forbear to yeild to my soul its desires
w long shall I linger in the gloomy forest of insensibility -
w long ere I sense my immortality, and see myself as I am?
know the time is hastning on, it cannot allways be as a
atter of little importance to me, O may I not pass off my
y, and lose the day of my visitation. O may I find that
ion and relation in the way of God that will stand the
ur of trial. But I am sensible ~~that~~ I never shall stand the
st but by the help of my gospel friends, and ~~surely~~ must
not ask with a humble mind, yea surely — but do I earnes-
ask, and do I seek the favour of God from a sincere heart?
t is my duty so to do — but I fear, & yea my heart within, pro-
laims that I am short of what I ought to be in these things —
have warnings before me, which remind me of the consequence
being unfaithful, in particular the late purging out of wicked
nk at Water Vliet. I understood by Grove McD that Joseph Chapel
ent off of his own accord, soon after they took him back again,
ound Albany. They may feel some releasment, I should sup-
se by absconding of six or seven troublesome members.

rch 7th Mother attended our meeting this P.M. after singing severa
ttle songs, Mother spake a few words, signifying that she felt thankful
return home, and to assemble at this time with so many cross
arers, those whom she could acknowledge to be her brethren

and sisters in the gospel — and she desired that we
not any of us be so unwise as seek to get along wit
the cross: "for certainty" says she, those who strive to get
heaven one side of the cross, will be counted no more than thi
and robbers — any thing that goes to plead for indulgence, an
one side of the cross is anti-christ — there is no Christ there.
I desire that we may allways rejoice in the cross. And that w
are faithful, they will obtain the kingdom — there is no
couragement for those who are faithful to bear the cross — i
one is discouraged it is because they are not truly faith

March About these times there are several getting hold of singing b
Joel began upwards of a year ago — I began to get some knowledg
Summer — some of the sisters are labouring in that line, partic
Sarah B. & Joanna K. we have had several songs from th
and we hope, ere long to be independent on others for pricking

March 19th This afternoon the school is dismissed. I began
keep on the first of february, and after keeping about 7 w
I feel some releasment; and glad to have the time come w
I need not be bound to atten to the school, for it is quite
burden, and a hard matter to give satisfaction either t
self or others.

20th Pursuant to a few words of encouragement from
E B. Seth, and to a desire that Garret & I had to go to water
to obtain a little more knowledge in grammar, we sta
this morning, in company with Stephen M. & David M. j
we arrived at Watervliet in good seanson —

31st Garret & I return home on foot from Albany, havi
come from the Church in a sleigh with Joel Wood.
Our undertaking has been quite prosperous, and I hope o
time has not been lost. For my part I mean to make a
use of my learning as well as every other privelege which
enjoy, I intend that as far as it depends upon me my lea
shall not be a snare to me, or that the pursuit of it shall n
me astray from my duty.

The Elders, br. & sisters used us exceeding kindly, and we ha
good opportunity, and we improved it very attentively —

e brethren & sisters there, in general, seemed to be zealous, & lov
and showed the fruits of the gospel, in their deportment.
here were a number of children & youth there, whom I viewed
h pity, knowing what they must yet go thro' if they ever kept
way of God, and much more, if they did not – I felt a strong
re for their good. I perceived some of the children there had a
d row to go in. And I felt sorry in behalf of the children, that their
of government was not such as might be desired – And where
e is not a regular, firm government, and such as will attract
love and faith of children it makes it hard for children, and
ve found, by experience that such a condition gives but little
uragement for a boy that has a bad disposition to try to reform
for it keeps growing worse & worse, when the child gets in such a way
d they will have to learn by sorrowful experience that the easiest
y is to be good, as I told Thomas Bracket: the little boy who
to make some acknowledgment before G & I for meddling with
books &c –

fter I came home I found it was my duty to labour to gather
y sense to home, and labour to be thankful for my home and
the gospel, and I hope to keep sight of the way of good, and
able to keep my priviledge in Zion ——

ril 8th evening meeting E Br. speaks respecting the message that
ridk Baker brought in behalf of the 2d family, Elders, Deacons, Br &
which was to express their indebtedness & thankfulness to the Church
schooling their children. He also made mention of the little
dresses which the schollars wrote at the close of the School making
m freely welcome to the privilege they had enjoyed; then spake
relation to one branch of learning which was getting in among
viz. singing by note; he signified there was freedom felt for
ne to get the knowledge of that art, so that when we had
ngs sent to us from other places or when we wanted to
nd songs to other places, we might be able to understand
, without being dependant on others out of our order –
t he said it was not felt to be profitable for every one to
ve their minds that way. and it was thought best not for
y ones to trouble themselves at present about the matter, or try to learn it excepting those

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those five that were nominated — he thought those of his class
be satisfied with what learning they had, and not labour for
more only to try to speak ~~as~~ prosperly ~~[illegible]~~ and be
coming out of bad habits, without giving their sense to run
more letter learning.

As to the five that were spoken of, they were not named
they were known to be Joel T. S.Y. G Lawrence; Sarah B. & J
R. But in the course of two or 3 days, Garret resigned, from
siderations that he had a good deal to take up his mind in
physician's line, besides a good many other things that the res
of the youth or family did not; So Richard B was nominate

Observations. Here I would state a little of my feelings
considerations which I have had of late in relation to the oppo
ty that I have had in learning, that others in general have not b
After Bushnel left us in the spring of 1866, it fell to my lot
ensuing fall to take the school, I kept it thro that winter,
the evenings, and one month in the afternoons. The next winter
public school commenced & Garret & I kept it: the past winter
have also kept the school ~~with~~ one part & Garret one part. During 2 or 3 f
past I have had liberty and encouragement to get some kno
of grammar, which I have improved a little, by spells, but have
had much regular opportunity till the late one, by going up to
Watervliet; which was a good time. In addition to this, my un
taking with the singing affair seems to give an appearance to
advancement above the rest, that some might not relish
so well. And I feel some straitned in my conduct; lest others ma
me pretty close, and I betray some marks of exaltedness, or lest I
to take delight in being something, or striving to be greater than
However as I feel conscious of not exalting above others, or looki
upon others on account of any superior attainment, I borrow b
little trouble about these matters: for I know I labour to kee
place, and not feel or act above others an account of any of my a
ties, or enjoyments; for I have nothing to boast of, for I feel m
less honourable than most of my brethren & sisters — Thro' the
ness of my own zeal & gospel works, and the depravity of my old

have a deal of the buffetings of satan to endure, and, if I had a mind,
ould hardly convince myself that I was worthy of as much union
I have among the rest.— The elder tell me sometimes that
have so many abilities & have so good understanding & faith
t I must expect some buffetings & ~~imper~~ trials, lest I should be
atted— but; alass, I have so many failings, which are not so well
now by others, perhaps, as ~~by~~ myself, besides the difficulty I have
giving others satisfaction at all times, that I can take no glory
thinking of my more pleasing qualities or situations.

1st A while after breakfast, having been uncertain where I
ould work to day the elders concluded to have me help at white-
ashing, altho' they were some at loss to know what to say about it,
some wanted help in the garden others had prepared for white
ashing — But as I was going into the house with brushes for the
siness, Mother, as she was going towards the garden, happened to
me & called me, I went to; she asked me where I was going
work, I told her I was going to whitewashing; she told me she
not feel atal agreed with it;, and that she had before signified
at she thought the seeds &c had aught to be put in the ground, &c
that if she had the government of matters, she would make me
right ~~he~~away and put them brushes ~~back again~~ — and
to me I might tell the folks so — I went off immediately & told
l that were ingaged in the business— ~~there~~ were soon
considerable number in the garden, and we had a fine day
it, and did a good deal of work, which was the best imploy
could have found —— Thus Mother bestized herself for
good of the whole, and though she wishes not to meddle
ith temporal concerns, yet where she sees noone will see
it, she feels it her duty to take a little burden upon her.
t she does not interfere in ordering temporal concerns, unless
bly necessary, and at such times is always suchessful ——

2d Att Meeting, Elder Br speaks that he thinks it will be
st for us to shake a little, decently, in retiring time for the after-
oon, that we may thereby get rid of a little of this weight that
ngs on us — so, tho' never so foolish to the natural senses, we comply
ith the gift, and in our rooms a shaking go! ——

1819

May 6th I understand that John Tresp runs away to some
the world's houses & goes to play with the boys – is brought
back again on the 3d day – The boy has but little faith
is quite roving in his sense, and consequently has a hard
of it – It is to be hoped that he may get more feeling to his
and home – but it is scrupled whether he will ever be m
be good believer –

17th About this time there is some expectations that ~~[illegible]~~ Ha
Potter will take away her two girls, Eleanor, & Adazilla; She
forsaken the faith herself, and gone off, and wishes to have her
children – The children, especially Eleanor, do not seem
be much effected with the expectation of going away from
and we cannot feel that anxiety to hold them, as if they were
not so indifferent; however, their indifferency is the effe
of their ignorance, and we hope for the better part, and
they may still abide with us –

26th Peter Pease, Joseph Allen, and Robert W.
rive here this forenoon, in good health – from Ohio

28th Hannah Potter here again to day and has a man with
Hocum, by name: he shows a high spirit; says he can get
signers to take the children, Stephen Munson tells him, if he
the children, he must pay us for taking care of them, he re
replyed, saying that if he was the man he was to see about
children he would have him give them up immediately
& pay him for coming after them!! – The children b
bound to Calvin G. by lawful indenture, and I have reaso
to believe that nearly or quite all the males in the Church
want & wish to take the benefit of the indentures & keep the c
dren to all adventures, but the sisters seem to feel quite
ent & choose, of the two, to have the children delivered up: and
I understand it is Mother's mind not to hold them; if that be
we shall have to submit. But if this be the case, I hope in future
shall not disgrace ourselves by counteracting our own conduct by
ing so much against being imposed upon by the world, & apostates, and ta
in children, having them lawfully bound, and when unrighteous claimes a
to the children, not appropriating the indentures to the purpose for whi
were made! – if we do, how can we have any power to defend ourselves against
oppression whatever, which the wicked may father upon us.

May 30th. Forenoon meeting, Mother spoke some concerning the
tter children (see Mother's addresses). Her mind in the matter was differ-
from what the brethren had been aware of — but it appears that the
ters had found out more of Mother's feelings, which has occasioned a kind
strife between Br & sisters: for the brethren's feelings were universally
t to give up the children at any rate. But perhaps the brethren nor sisters
re neither of them quite right, for the brethren had spoken their feelings
siderably, and were quite opposed to giving up the children, fearing the
ing of our power over intrusions of the like in future, ~~and~~ & because it
an appearance that we did not stand for our right in defence of the children
cause if we gave up in this case we must expect always to do so — &c &c — And
sisters having a knowledge of Mother's feelings, they felt some as if they had the advantage, and the feeling a great deal
sympathy for the children, they were for giving them right up, without thinking
securing ourselves from any future demands, or knowing much of the
l consequences — Mother's gift, I thought was calculated to heal the
ach, and ~~satisfy~~ appease any tried feeling, altho' it did not seem so much like
nding for our right as some might wish, yet it was reasonable, & made no
vision to bring any harm upon us — And if we are united with her
nd it is doubtless all will be for the best. —

30th. The Potter children remain with us yet, and we have not been
turbed about them any since about the last of May — We understand
t their Mother has gone away off, and she has not troubled us, neither
we trouble ourselves about the matter —

y 2: Being ~~sent for~~ called, I went to Mother's shop. She had it on her mind
caution me in a certain matter wherein she feared I should gather
s, if I was not careful. It was wherein Jhn Sbbchb8 was exercised in
uring upon pfrpfftubl 8otidw. She thought likely that hb had con
rsed with me upon the subject and thought there was danger of
getting my mind taken up with it. She desired I would not let my mind
n upon such unprofitable things, trying to study out some grfbt
matters. She said such things did not belong to the church, if there was
ything to be gained in ~~that~~ that matter it was for the first Adam, and if
children of this world gained any thing it was our right to get what was
teous from them. She signified Jphn would never have lost hjs gjft but the worst
d it not been for running into such things that was all that throwed hjm out
hjs mjnd run upon grfat things trying to be Spmthjng grfat in hjs plans
ll hf run entirely out of any spjrjtubl gjft. She said she had as soon a pfrspn
ould labour after a pfrpfftubl wjff as after pfrpfftubl mpntjpn — "Jphn, says shf,
ever would have come hfrf, if it had not been for hjs leaving hjs spiritual
cerns, & running into such unprofitable labours." She desired that if I ever
d hjm say any thing about the matter, I would turn hjm pff & not let it attach my
elings, for it would be a lpss to me, if I did run into such lbbpurs. —

August 1819.

tu 17th Mother is very sick. She has been quite weak for the greater
the Summer, but has kept about with her usual fortitude till Friday
day last; it is supposed to be the nervous fevour that attends her. The El
been expecting to go on a visit to old Enfield, but they have given it up, on the
of Mother's being sick. There are many feelings of apprehension among elders
ren & Sisters that Mother's days are but few with us, which brings the hour of
very near to our feelings — I do not know as there has been a manifest
of any particular gift to that import, but it has been thought for a
ber of months that Mother's work was nearly finished on earth, and w
Sensible we shall feel a serious scene at the parting with Mother —

w. 18th night meeting, the elders inform that Mother desired us to pr
her, that she might be restored to her strength again, but that she
us, in the first place, to repent of all wrongs & faults, before we pray
her; (Signifying it was the prayers of the righteous that were heard;) accor
we all kneeled down, praying that God would lengthen out her days, an
able us also to be a strength and comfort to her — I could sensibly f
justice of Mother's request; it was our duty to pray for her, but how c
we pray for her, while in disobedience to her good counsels, while w
tified in ourselves the things which were contrary to her precepts & ex
Surely we could not; but in humiliation & repentence, God might parad
ture restore our parent to us again —

S. 21st About this time E Br speaks by way of warning us to be more c
ful in our night-watch, observing that we had not met with any
particular, to stir us up, till lately, but that there had lately been disco
evident proofs that some evil-minded person had tried to harm u
putting fire to our wood pile, northwest of our house; there being
two pieces of boards, and a coal ~~f~~ about as far in the wood pile, as from
elbow to the hand. One piece of board had fell off, the other was burn
hollowing with the coal of fire, which had apparently gone out of itself.
The boards evidently came from the kettle house (so called) where there had oc
sionally been fires in an arch — E Br said he knew the boards, for they were
which he himself had sawed out; and carried to the kettle house — another
that it was designedly done was, there were long hairs with the boards in th
wood-pile, which must have been taken out with the coal of fire, as

ders after combing their heads had made some practice of carrying the locks
hair with the dust after sweeping, to that place & putting it ~~under~~ in the arch —
us it was evident that some one, thro' envy had undertaken to do us an injury, & very
ly that our dwelling house or houses ~~[illegible]~~ would have taken fire, ~~[illegible]~~ had
e woodpile been burnt, which perhaps would better answered the aim of the
emy — and what a Shocking event would that have been to us!
ptember 6th Night meeting; E Br. Speaks of John Dean's coming here to live,
the purpose of being a tanner. He is a young believer of Savoy, and has lately
ed at James Farnham's — E Br also spake by way of admonition, (as he said
should not have so good an opportunity again very soon, on John's account,) he admon-
se who would go round find fault with other's work, and always telling
ir judgment &c &c — he said it was a shame for any one to do so; and it
e duty of every one to bless, instead of faulting &c &c —
th John Dean comes here, to live, in the room with Johnsons. —
wish him well, & hope he may be prospered; but it is a little cross to
e to have him come among us, for some reasons. I should suppose that
e change must be so great to him, as he has so lately come from the world,
at it must make it hard for him on some accounts; And furthermore, I feel
me loth to have him come among us and see just how we get along, and
eet with many disappointments, as I suppose he will, for I suppose (and
have understood that he said) he thought he was coming to heaven", and likely
thought the Church were all perfection — no difficulties, nothing but un-
n, peace & perfect goodness as it were. But he must find it quite different
om such a state of things; & I fear his disappointment may be in such a man-
r as to hurt his faith for a spell — this would make it appear bad on our
e — but tho' he be disappointed, and in that view, think there is not so much
fference between us & the world as he thought for, he will be exposed again
go too far, and not be sensible of half the difference that exists, for the dif-
ence is not in such a manner as many may suppose, it does not consist
much in outward appearance, as in the real spirit & motives. While in this
orld, whether in the Church or out, we must be unavoidably more or less subject
mortal frailties and inconveniencies, such as not always thinking just alike
acting alike; such as having to be tempted & buffeted with our own natures
ving to humble our selves & keep under mortification restrictions &c — having to
ar with each others' infirmities &c; & having to suffer inconveniencies in our tem-
ral concerns, our work, or what mortal fate may be — Some may think
l these may be & are done away as it were, in the Church, but they must then
mistaken. But that which is really wrong, where one acts from free choice
nnot be justified, and I hope John, or any other one will not have the occasion
troubled by seeing such things among us ——

September 18th 1819 —

Night meeting E Br. informs us that John Peterson's name is to be ca
Peter Peterson, as he had spoken for it himself & there was union in

The following are the number of Believers in Mother's
rick, together with Hancock, as calculated in September 1819.

O. old Believers. Y. young Believers.

Believers at Lebanon

In the Church, including the ministry

	Males —	Females —	Both.
O.*	47	59	106
Y.#	24	30	54
Total	71.	89.	160

Second Family's order —

O.	42	79	121
Y.	36	49	85
	78.	128.	206

Young Believer's order —

O.	5	4	9
Y.	34	47	81
	39.	51.	90.

Young Believers in different places.

Y.	37	38	75
Benj Ellis's family	7	6	13
	44	44	88

At Watervliet

In the church

O.	23	33	56
Y.	20	25	45
	43	58.	101

Second family (all young Brs

37	51.	88.
		189

Whole number at New Leban

	Males —	Females.	Bot
O.	101	148	249
Y.	94	126	229
	195.	274	469.

At Watervliet —

O.	23	33	56
Y.	57	76	133
	80.	109.	189.

Total of all in Mother's Bishopr

O.	124	181	305
Y.	188.	240	428
	312.	421.	733.

Number at Hancock.

In the Church.

40.	50.	90.

Family Order

32. 45	45.	77.

Young Believer's orde

30.	25.	55.

Total of all at Hancock

O.	50.	73	123
Y.	52.	47	99.
	102.	120.	222

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* Old believers, i.e. those who believed before the first gathering of the Church —

# Young Believers, those who believed since the gathering of the Church —

Hymns & anthems sent to Union Village Ohio, Sept 1819 –
ny of thanksgiving – Reward of the faithful – Humiliation – Visitation of
. – Precious pearl – Love is the life of the soul – Resurrection of life – Glories of
sacred throng sweet salvation – The law is in Zion, anthems. —— Sweet habitation,
vant Prayer. Distruction of nature. My Mother – The Seperation –
lemn promises – My anchor is secured – Mothers child, hymns. —
hy should we not fight &c – Happy child – Hosanna – Spiritual songs. —
me lovely children now be free – Come virgins all, both great & small, verses —
ix labouring songs – 29 in all —
Those sent to West Union Repentance – a funeral anthem –
rothy feelings – fervant prayr – my warfare is &c – More love,
recious good Mother's love – Victorious Love – I want to feel little, I
vant to feel small – O how we're incouraged to &c – 3 labouring songs –
lso the souls refreshment, anthem.
21st. F. Job arrives here. He brings news respecting Eunice Chapman's
onduct; i.e. that she had got away her two girls; the circumstance was as
ollows; the believers at Infield had wrote a letter to James Chapman,
renew the indentures wherewith the children were bound to two
rtain friendly men of the world, for the term of a year, the time being now nigh
ut, they wished to have the children bound to the same men for an-
ther year – Eunice took the letter of the post office at Albany, & broke
t open, by which she discovered the situation of her children, – slips
ight off to Infield, employed a lawyer, went & demanded the children;
hus, the matter being as it was, the believers advised the two men to
ive up the children – so conducts Eunice, and it is likely she will
e apprehended, and, I hope, secured from any future conduct of the
ike –
th F. Job & B.N. , & Peter Pease attend our R.M. meeting. E Br. spake of our
visitors, and of ~~their~~ parting with us soon, invited Peter to speak if he chose –
e spake, manifesting his thanks for his kind reception & usage here on this
visit – signified his faith & joy in seeing so much strength & gospel still kept &
ncreasing here – spake a few words to the youth, signifying his satisfaction
n seeing so many youth gathered in here, desiring they might be prospered
 faithful, so as to as pillars, when those who were older were gone &c &c
We uniformly made him welcome to all kindness bestowed by us to him
ave our love for him to convey to the westward, took our leave in words
ollowing, "farewell Br Peter" — – F. Job spake a few words, manifesting
is satisfaction, faith & thanks – joy for Mother's recovery so far – &c &c ——

Sept 1819 & Robert
27th Peter start for home, accompanied with Rufus B, Elizur W. Oliv
& Lucy Darrow. 30th they return, ie, the four last mentioned —
30th It has been a time of considerable sickness at the second families for
weeks none fatal yet, but Artemas Clark —
Some also at the 2nd orders have been considerable sick —
October — 6th Lebi Pease & Joseph Hodgson arrives from Watervliet.
th 7th Evening meeting Rufus B. informs us of the tidings that L. & J. b
which is a sorrowful matter to relate; namely that two of those that
professed faith at Watervliet — had turned their back to the gospel, li
dog to his vomit & like the sow that was washed, to her wallowing i
mire. They were Joel Wood & Clarissa Cogswell. Rufus made som
servations what a pity it was that souls should give up to satan
in the day after having so great a privilege. He said Mother
he might tell the br & srs that Clarissa had always been a disord
creature, and never would subject to order — He said we had
been taught that the orders of God were our protection and that
could never abide in the gospel unless we were faithful to keep or
and we might now see the proof of it. —— "All" says he "wh
know what the flesh is, may know what they have gone for".

Surely I think it is a great pity that souls should set out t
up their cross, and keep along, hanging on so long, & finally go to the
They must certain loose all their past labour in struggling to k
the gospel, and be all the worse for what privilige they have ha

I understand she has not had a good character for many year
that she was very disagreable, disorderly; and given a sporting d
sjljpn — shf hbs ljkfly bffn trying to pofcpmf jtfl for a lpng tjm
bs thfy wfrf plbcfd tpgfthfr in vnjpn & sbtbn tppk thf bdvbntbgf &c
pfhfd thfjr vnjpn — I understand that Levi felt for some time
there was something wrong somewhere about there, and spake to
(as he had some outward care) to see that there was nothing wrong suffered i
his outward concerns — he agreed he would — but Levi could not fe
released only by turns as he strove to break thro'. till on the first of
he spake to Joel again that he did no feel satisfied, something was w
at which it was supposed Joel felt some alarmed, on the same nigh
he & Clarissa cleared out from them took a one horse waggon, wen
to Rossel Goodrich's, and sent a boy back with the waggon & h

Departing of Clarissa was not much lamented, but Joel's was, for
has ever been reckoned a clever believer, and it was believed that he
s properly seduced by the woman, but had he no fuel, the fire
ould not have burnt; and he must answer for his own wrong —
t Another trick of a wicked nature has come to our knowledge —
lansing Wilson, at the north house, makes his choice to go off —
is taken off in a waggon, after signing a discharge to the believers.
hich John harper calls "his own death Warrant"
Thus we see what fools a carnal nature makes of souls — no age
out of danger — lust is lust in old or young, and they who are not
tfull will fall off — O let me take warning & be ever on
y watch, for it is a continual trial & labour, and it will
t do to give out for then it is a gone case ——
t Mother attended our afternoon meeting — she is consider —
h comfortable considering how low she was brot in sickness —
We receive tidings from old Infield that one of the sisters there died
y suddenly — The brethren being going to New Haven with some
ings, concluded to take a couple of sisters; on their journey they
ank some distilled drink excepting this sister, who tho't she would
ot just then, but some time after, she took a bottle to drink some
swallowed some, but, alass, it was peppermint oil, she directly
lt bad, they sent for a doctor, who came & gave her a vomit
t she received no help — the next morning she died — they
a coffin made, and took her into the waggon, and thus went
me — thus to our mortification one more believer has died
untimely death ——
Saturday night, the elders minister the gift to us that Mother feels
us, viz. that we should take up more cross, that we take up our cross
gainst an evil nature in every way, take up our cross against our nat
uralmakes & dispositions
t The elders speak more on the gift — Rufus observed that tho' the gift was
e same that we have often had, and even from the beginning, yet it was
what we needed, ~~and so~~ he signified that no one ought to complain of
aving the same gifts administered that we have had or to be looking too
much for new gifts till we have fulfilled the full purpose of what we had
received;
ber 31st I felt more than usual feeling of thankfulness for my privilege,
ense of love, and strength and comfort; and I believe that I have received great
lp from the late gift, which has given me strength over my inward enemies

November 1819.

tu. 16th Little Kumma Ivorr McLain, after about a fortnights sickness
this world, he was much beloved by all that knew him — he n
would have left this world in more union, had he lived never
his glass is quickly run, and he has escaped the sorrows of this w
whether he can ever know, by any kind of experienced, what are the d
ties of this world I know not — Some, I suppose, believe that such
wholly escape the growth of any evil nature, that they have nothing to do
enjoy perfect heaven & that too, forever remaining the stature of li
children. But my more real beliff is, the souls or spirits of little
after death as really grow in stature untill they arrive at the full
as much as if they remained in the body: and farther that they m
to the knowledge of human nature as really as in this world, and
to make their choice for themselves. Were it not so, then there
be, for what I see, countless numbers of children & infants ~~from~~ all size
the first conception up to the full stature, there to remain eternally — w
must appear like very useless beings amidst a throng of common
Likewise if they remained without any trial of an evil nature, w
could be the glory won by the cross, or where the reward earned
own labours? tis true, they could not be punished, perhaps for the
done in the body; but I think they must remain in a very indiffer
state, if "every one is to be rewarded according to their works" —

th. 18th I understand William Gould has again gone off and taken H
his son. I was sorry that Harvey had gone with him, he must
ly be a poor wretch. Harvey has been a midling clever youngster
I suspect his fatal failing was deceitt, he was of a hidden turn a
sequently dishonest — I should rather have expected that Noah
younger son would have went instead of Harvey — But I hav
since William went off that Noah had altered his conduct very
& had done very well since last spring, at the time that there w
conclusion to send him away & bind him out — —

S. 20th Jonathan Wood comes away from the office, to live here in the
2nd loft Bptsf bbtfs XT. I vndfrstbnd he has been desirous to
way from there, for some time and that he offered to take Charles
ox team. I suppose by what I have heard that he could not keep so m
sense of the gospel & prptfctjpn as he wjshfs to.

Sab 21st I understand that Pplly Bttfs has placed withe the fldfr. Sp
in the morning, I got a hint of it — & I understood that shf thlls gpng
better thf wprld, this shpckfs mf vfrrz much; whfn I hear the truth, I ff

1816

Some Items missed in the preceeding.

anuary 18th We receive word from Mother at Watervliet by Amos J & Levi C. that she wishes us to exercise in the regular step manner. E. Br. called for solemn songs such as were formerly sung.—

As to union meetings Mother's gift was to omit tuesday & friday & sabbath morn union, & have union meetings only on sabbath evenings & wednesday evenings. & have common meeting tuesday nights: friday nights work till ½ an hour before bedtime. &c—

This did not continue so many months.

May 16th Hezekiah Fletcher arrives here, 25 days from Union Village.

June 9th Very cold weather, attened even with snow. Great fears of a famine. The Chh purchase 500 bushels of corn & 300 of wheat — cold continues.

About these days the old west barn, sheep house &c are moved further back, to provide for the sheep &c—

Feby 1816— Calvin Green & Morel Baker attend the Legislature, on account of military fines, to try to get released. They also attend in March.

April 1816— The Hatch lot, in the interval is purchased this month —

Apl 9th Bushrod goes off to Albany—

December — Hair caps begin to come in fashion bout these days, for bald heads

any 1817. Hatting set up here again about these days

Jany 1817 —

17th Remarkable heavy thunder storm in the nig

About these days Eunice Chapman presents her self to the public in a pamphlet &c &c

This affair brings on a struggle with the Le lature, for our exemption from military duty.

April 1817. About this time & indeed for some months past there has been considerable excitem concerning some young believers at Savoy, Ma

Augt 25th A set of miserable creatures are along h called the Mummy Jums!! Dirty, lousy, filt looking wretches, and all their wretchedness they pr fess^to prefer from religious motives. Their leader c himself a prophet, he requires his followers to ma tain great abstinence of food, comfort &c — They preach & denounce judgments on all who reject them

Novr 24 — part of the old washhouse moved to the west side of the

Decr Female school is kept some in these days in thi little building called the Martin Box —

March, 1818

17th John Pebodys farm purchased by the chh to da

June 26th — A singing Jew here.

July 7th North dwelling house raised to day

August. About these days a grist mill is buildin at Savoy, by the Old believers, to accommodate the y

December 1818. Some men of the world are here, w who are opposed to military requisitions & wish us to sign our names with their party.

1819

December 7th 3 waggons, loaded with provision, go to
henectady, for the relief of the distressed there, by means
f the late fire: three waggons also from Watervliet,
in those from here. They were received with thank-
fulness by the committee appointed to oversee said
oncerns. The mayor addressed the brethren very
rettily in behalf of the distressed.

Decr 9th Stephen Clark leaves this world in a very
remarkable manner. His departure seemed to be the
most complete & regular leaving of this world for another
that is often met with. He breathed his last with the ut-
most composure & tranquillity. But a few minutes be-
re he finished breathing, he sent his best love to Mother; —
anked E. Br. Samuel S. for his privilege, & thanked the
rethren & sisters for their care of him; & took his leave of
ll present as if going a journey; and while all present stood
n their knees, he closed his eyes, & went as one dropping
sleep. It appears he had previously felt some loth to
ie, when some time on the same day, he said he felt a
hange, & asked if they did not think his fever was turn-
g, they answered, they did know; but they feared he would
ot stand it thro', he replied, it seems to me that I do
ot like to go and lay down in that yard yet!

On the 23 of last month — Samuel Johnson and
Betsy Darrow, go up to the office to assist in the tem-
poral line.

ecember 19th E. Br John S. has been confined now a
ng time, I think it is four weeks next thursday.
His infirmity is the hydrocele. The water was let out,
nd he tho't to keep about, and make not much of it,

1819

but it was thot he took cold, & he was obliged to gi
up to it, & he has had a serious time to pass thro', &
was much feared by many, & for a number of days th
it would take his life: this was a matter of great tri
lation to us all: especially soon after the death of Step
Clark — however he is now nicely on the recovery.

Decemr. 19th P.M. Mother attends our meeting, and
singing she spake a few words on different subjects.
In the first place she spake of the great privelige w
blest with, to unite and make our offerings to God. She
observed that we might feel as tho' we could unite &
good words, and worshiping God, & feel a gift, but that
not all that was required of us. I believe says she that
we may serve God daily & I may say hourly, I belie
we ought to bring forth the fruits of the spirit in all we

And each one will show what they bring forth.
not think you can get along without being seen, y
are seen and known in all you do. Those who bring f
the fruit of the spirit, their works will manifest it, and th
who do not, their works will also manifest it. And
you sometimes get pleased & smile, remember, that
will not save you, it is the gift of God that will sa
you; and it will be by loosing the gift of God, that yo
will be lost, if you are lost. The gifts of God are neith
male nor female, and those who keep the gift of God a
not in bondage to an evil nature.

She observed that as we were going to have a day
set apart, by the governor, to return thanks, it was h
desire that it might truly be a day of thanksgiving.
She said it would not hurt her conscience any

1818

keep that day: Says she "If you are not able to give thanks, who are? for of all people we are the most noticed: shall the children of this world be before us, and appoint a day of thanksgiving, and we not be able to keep it in truth? Nay, let us improve it to God's acceptance.

At the close of her address she desired we would labor to put away all uncomfortable feelings, and said, all who put the flesh away, will put them away, for, all uncomfortable, sour, disconsolate, unhappy feelings come from the flesh." "But" says she, poor creatures, you have suffered a great deal, and you will have to suffer a great deal more, because you will not take up your crosses. And Samuel Pease I want you to carry this gift to Watervliet, you need it there." [Samuel stood at the lower end of the first rank] — The foregoing is the substance of what Mother spake. Br. Rufus B. manifested his thankfulness for what mother had spoken. and for her being able once more to attend our meeting & speak to us. ——

cr. 23d. Br Rufus spake a few words in relation to the use of spirituous liquors. He said Mother desired the family ~~ou~~might be spoken to, as the other orders had been spoken to, she desired that we might not be behind those who were back of us. The substance

of the matter that he communicated was,
mother felt a concern for us. and desired that
this point we would be very cautious, and mak
godly use of those blessings which we enjoy.

He said the use of spirituous liquors was
to be of a growing nature, especially at the de
of life. One on feeling a languishing sensatio
was apt to crave something to satisfy, when
was the case perhaps with believers sometimes
such languishing feelings were the desires of th
soul, which no temporal things could satisfy.
He said he did not think it was right to get into
practice of drinking drams, unless on particular
casions, when one really needs; that the use of ci
was to be recommended in stead. He signifie
for those who made no use of cider, it might
right to drink some distilled drink, but that th
should be with caution. He observed that if a person
into a way of drinking once in so often, he would
it, & would naturally crave a little more & a little mo
He said he understood that even the children had been
drams, but he tho't it was not right to bring up childr
in the use of spirituous liquors. He observed that Mot
said that she believed the brethren and sisters would
able to feel thankful to have a check in this
matter, & that at this time, it felt easier to

eak of the matter, not knowing of any thing that had lately turned up,
rin any one had gone to excess in this matter – He said it was contrary
is feelings to speak of such things, but he did it in obedience to Mother,
felt easier to him to speak, not knowing of any thing that had lately
n place to the dishonor of any particular one –

We kept thanksgiving yesterday pursuant to the Governor's proclam-
. we had meeting in the forenoon, the same as on Sabbaths & in
fternoon attended to cleaning up & setting things in order &c – no
ting in the evening —

Note. I might have mentioned that sometime about the beginning of
month, William Fitch received a letter from his Mother in answer to his long
it was a rediculous rhapsody, unreasonable & blind well tinctured with Antichrist.
wered to but a small part of William's, chiefly treating of the bible, the resurrection, of
possibility of any one's having the spirit of God but thro the scriptures. It contained
very bold shameful & false statements respecting Mother Ann, that she was not
a washwoman in Bargoyne's army, but was also the common property of the army
&c. She desired he would keep the letter, or send it to Bushnel F. So it being such a scan-
s peice, he sent it to Bushnel, but Bushnel would not take it, saying he would not
it two kicks if he saw it in the street; it was sent back, and William voluntarily
ut it up. Charlotte Fitch will, I think, one day lament in mournful accents, her
ful & unrighteous assertions & deportment respecting the faith & character of the be-
rs in this day. —

r 25 We keep this day in celebration of the birth of Christ – our meet
AM is as it is on Sabbaths – Rufus spake, in meeting of the duty of the
y, that we are required to forgive all past offences, & for each one to examine
nself whether he has given any just occasion, and if he or she had, it was the
ty of such to put it away – no one was to feel as tho ~~[illegible]~~ tho' the
uired another to come to his or her terms; but the gift of God requires
ry one to feel a forgiving spirit — in our room, there was not
word passed upon the matter of settling, or enquiring whether any
her had any against him, but all was taken in union, & no one felt
ed of any ceremony about the matter, that I know of – we had
eting in the evening, at the usual time of saturday evenings –
ter supper, I might say, we attended work chores &c &c —

D December 25th. 1819.
Since Samuel Johnson went to the office, we have been taking
relation to our singing classes; the class that Samuel went out of, felt
difficulty greatly, and it was concluded to have an alteration, accord
Nathan W. went into John's class, & Richard B came into our class.
So that the classes are now 1st. Joel B. Henry Y. Garret L. Luther C.
2nd. John B. Nathan W. David M. George D.W. & Edward F. 3rd.
B. Isaac Y. Anthony B, & William F. & I believe Jonathan is a going to
in that class.
" 30th. The north family move into their new house to day.
Jany 2nd. 1820 AM meeting Elder Br. is able to unite with the
in the solemn march, he is not able to dance in the shuffling
ner. I understand that Zeruah C. saw Stephen Clark &
Thomas C together in the meeting room, as she went in to the
meeting room a little while before meeting. Stephen loo
very pleasant, & said "We have liberty to attend your meeting to
PM. Mother attended our meeting; after singing, she spake a few w
& signified that, tho she did not know but that the brethren & sister
felt as tho' they were thankful enough, yet she believed it was
duty to be more thankful, and especially that Elder Br. was
far restored to health — we all kneeled down returning than
that two of our greatest dependances & our most helpful & beloved
were restored to their health so far, and that they whose liv
we but a little while since, feared to be short in this world, m
still longer be a help and strength to us. While on our knee
Mother said "I ~~hope~~ pray we may all be better this year than we have
been before." After kneeling, we sang a short song at which
time, I since heard that Zeruah C. saw Stephen Clarks hands
it was he by the short finger on one hand; he advanced between
br & sisters towards Mother, and began to motion in the song
his hands, at which time Mother, followed by all the rest, began
motion in like manner ——— It is encouraging & satisfying
know of such manifestations from a world of spirits, it is an evidence
there is a state of happiness, as well as a communication between this world & the

*: Mother & Elder Brother.

hat fate he will meet in another world I do not know. But think there will not be so much laid to his charge as one ight suppose, as his ruin was doubtless occasioned greatly by larissa C. tho' not without the consent and influence of his own ature, and it is likely he will have an awful gloomy scene to pass ro', yet his sufferings may be some mitigated. I suppose his roubles were very great & he hardly knew what to do; indeed likely was measurably deprived of his senses. I do not ~~say~~ see why a ature should be so much condemned merely for the crime of lf murder in such a condition, as a man would for taking life of another, for he can certainly can have no prospects of er having better times — his sin is but against himself and his od. — I understand they at Watervliet have some expected he would put an end to himself ere long. I think that Clarissa would feel some trouble by this time, and dread the approach of mpending judgments — I should also think the world would bserve with admiration the dreadful end of one who has left e faith of Christ's second appearing, and feel the force of the evidence that those who forsook the cross, could not prosper as those ho never received the call, and embraced the gospel in this day. hey must, I think, be convinced that it is not with us as it s with common professors of Christianity

7th P.M. We tended the funeral of Rhoda King. E Br Samuel S. Elizur Wm. & Calvin Green was there. E Br & Rufus spake some, and the other aforementioned elders spake. Also, Nicholas Bennet who had been at Watervliet & seen Mother there, brought a message from her to us; he spake of that; the substance of the message was, Mother desired him to bring her kind love to us, and tell us that she desired we would all labour to invent some way to be little & simple, as we ere active in devising ways to convene ourselves in temporal hings, she desired us to turn our sense to invent some way to be little; signifying they had been in that labour for some time & had gained some profit by it — E. Br Samuel spake some, and that mostly upon the subject of littleness, setting forth his desires & thankfulness for that gift

Feb 7, 1819,

and his esteem of the benefit of being little. Elizur spake some
importance of improving time while it lasts.

Calvin steped out & spake considerably. His subject was
lation to his feelings of thankfulness; & he addressed himself fir
the elder part; & secon to the young. To the elder part he express
thankfulness for his passed privilege here in the Church, while
young, he said that while he enjoy'd the privilege, he could not s
it as he could since, he was called out of it; he often sensed th
had a great privilege, and felt thankful for it, and thankful
his elders who helped him, but when he came to be as it were
prived of it, he could sense it much dearer and feel an increa
thankfulness for his past privilege, and an increasing sense of
fulness to those who had watched over him, in his childhood. He s
he felt that sense of thankfulness to his elders, which he could n
press, and which appeared to be that which would increase as lo
as eternity endured, he felt that the obligations that souls would
& the gratitude ~~that souls w~~ to those who had helped them in the
of God would be endless, and would increase forever ——

To the young, he spake by way of exhorting us to be thank
for our privilege & to be faithful. He said that those of us who w
young, and had this great privilege, to be gathered in to the Ark,
he considered the Church to be the Ark of God, could not sense our
ilege as it really was; but he said the time might come when
should sense it more, if we were ever call to labour to help
souls, or by any change should be deprived of our privilege, we shou
then sense how great it was to have a place in the heart of Zi
He feelingly exhorted us to be faithful and keep the gospel, that wh
we grew up and came forward we might be as pillars in th
house of God — for the gospel must be kept; there must remain a
dation he said he gave the Church the preeminence with all his
ings, and pray'd that there might be kept the gospel & Gift of Go
all souls to gather to. He said he often thot of it, that ere many ye
were gone, those who received the gospel in the first opening, would
off the stage, & then the rising generation those who were young no

ul have to stand for themselves & keep the gospel for others to gather
he said the time would come when we should have none to go before
in this world, and it was a matter of importance that we were faith
now while our strength and activity lasted — his discourse was
treating and affecting -

8th Erastus Rude leaves this world. I saw him near a fortnight ago
seemed to be near his end. I ask to be so kind as to come and visit me
he left this world, if he could consistently with his situation & feelings,
said he would if he could -

Elizabeth Chase at the 2nd order dies this morning, quite to the disap-
pointment of almost every body — altho' she was weak and very sick
that it appeared a great many times for years past that she could not
long, yet she stood it along remarkably, till it finally has got to
a common talk among some that it was uncertain whether
ever would die — but strange as it may seem she is actually
dead.

This evening meeting I experienced a trial of my feelings in relation to
self. E Br. speak of uniting in the worship of God, particularly the dance, says
ne has a right or ought ~~ought~~ to attempt to unite in the worship, that have
ired their conscience or are under any defilement of the flesh, or are under
condemnation. I felt a sense what a serious matter it to be really
ified & owned in the gospel, according to my privilige, and knowing that I
éffs some pwfsdánf, & hjwso bábz some to the móthe of the ginfthe. As I have
some time felt as tho' I was ~~they~~ vódínfbo and not really ójeu to be among
ptjtiigom. I felt the kortuijdf of E br's words & evethe ofén gogfseu with the often
I ibeife to tiboe dy I went prón of uffiijoh ~~till I come~~ & after uffiijoh I
de my dótf known to finífst. E Br said he believed the gift he felt was
uf, he said he felt there was new strength gfs uf. I tried to receive the
ll: I was ffjw 3 ojhiet & then twice pwfsdprof in ojhim! — I know not
hat ísp tbz, I feel but little ipgft of getting sje of this ejggjdemug ~~some~~
mean to strive the best I know how to, till I overcome my wrath
ing

Three brethren from Canterbury, John Whicher & Elijah Fletcher. They
ing news that Mother Hannah [illegible] is dead; that she died on the 9th &
ght ~~was attended on the 11th about 10~~ her funeral was attended on the 11th at
lock, which must be just the time that Elizabeth's Funeral was attended —

1820

Feby 27th After our forenoon meeting we hear a piece of writing, setting forth are evil spirits, that the passions with which believers have to resist and w are the cause of what we often attribute to evil spirits. It showd where many are liable to mistake, in attributing many sences of darkness also the cause of their being overcome at times with evil to certain visible evil spirits, supposed to exist in another world, & to haunt or souls while in this body. The writing set forth the evil ~~spirits~~ passions to be the cause which leads souls astray, and showd the effects & workin the passions seperatily, such as anger, ~~wrath~~ malice. envy backbitin unreconciliation, pride, lust &c &c. It was worthy of attention, and I did not consider every particular working of each passion to partic apply to every one, yet I believe the subject of the writing to be good f every one, and perhaps [illegible] no-one is so perfect that he or she could n get some good out of it. It was pretty plain & pointed, and tho' I believe writting was not ~~written~~ intended to point to any one in particula I thot likely some might think, you mean me now! & not relish quite so well: but I concluded that I should not need a stronger p who it applied to, ~~that~~ than to see one flounce or flutter at any particul part of it. —

Feb 29th Having been pussdpmf several times of late with the gfriste in the ojhiv ing ipme of my nfoicfs while btmnffg & once by giving xbz measurably while I felt under considerable labour of mind, and it appeared very dark to me ho should finally come out in my travel, & how I should get the victory as been buffeted many ways & times. I know my faith & intention has been to the gospel & get power over my motu & especially the usjdl of hsbajgzjoh it wh btmnffg; but it has appeared as tho' the power of evil was very subtile, laying snares to overcome me in some way; & how I should finally get out has, as well as many past times, appeared very dubious. However knowing th faith was planted in my elders, & that I must look there for help, & that if I any time marred my conscience or done wrong essentially, it was my du bring it there to the light; & tho' I had often been buffetted that it did not g or to open my motu ejggjdomnz to the elders, yet seeing no way to get along out I could get some further help, I resolved to make my dbtf lopxo as i as I could. So I went to see — fmeffst, & cpnfffst the gppmyte xbzt that I had g to coming with the gnftte. wifz said they did not know but that I must my njoe to xt pnifs & Svcii! I replied I ~~[illegible]~~ should not know how to go to x to express my dbtf, but said I would subject to any gift they felt for me —

work of God I know is abasing to man, especially the cross against the flesh & the con
ion of sin; & tho' I never lived as the world do, nor had the experience that those do
o spend part of their days in the ways of this world, yet I know by my own nature,
t the world is, & what it is to forsake it. Were it not for my faith, I never would
to others;
se the workings of evil in myself ~~[illegible]~~
lation to the flesh, let the experience of others be what it may, inasmuch as I
given way to it more or less, I know it never yielded me any peace — It is sufficient
nvince me that the flesh & my souls happiness are opposed to each other, & that it is
ossible to have both, only to reflect that I never was tempted or allured, in the least
flesh, outwardly nor inwardly, when exercised by a sensation of any spiritual
of thankfulness for blessings of God, my privilege in the gospel & the Church, or
meditations on future happiness, or with the prospects of heavenly enjoyments in
her world: and that no other employment or movement of mind or body to which my duty
d me, or any creation subjected me, ever cut me off from, or crushed the
exercise of those sensations. But on the contrary, when ever I gave way in
manner to the flesh, more or less, I never could feel any of those sensations, but
uld leave a sting behind, to prick me whenever I reflected on it; and eclipse the
tness of every good object, & weaken my zeal, strength & confidence, & disturb all my
s of future welfare. So it is, & I cannot alter it. I feel comfort at all times
flecting that I have taken up my cross, but tribulation on the contrary.
no good to palliate, & be double minded in any thing that respects my faith
continual & square cross, is the best way to gain the victory — I have often
t of a verse in a hymn entitled Jacob & Esau, which says "If the flesh shal
ish" &c. sometimes when buffetted this verse would heave up, I would reply
not form that, but I find my faith says just so — The faith that I have
e, not by some particular conversion, or conviction, nor by any partic
event, or manifestation of the spirit at any certain time, but by my
rience for years, by the many circumstances I have passed thro;
the many than evidences I seen in the fate of others & more than all this,
e present inward testimony or conscience in myself, which I can—
t suppress or silence, has planted a deeper impression on my mind
all the arguments, or powers of natural reason could make; and
impression cannot be erased, no trouble can take it out, & peace but
firms it. This shall be my way mark, this my guide & this my an-
— O thou true friend, my life guard, let me keep sight of thee; if
fuse thy precious guidance, let the billows of hell cover my soul
desolation be my portion! Some may say faith is but a tradition
it will be something as one is taught or accustomed to believe" — such a faith has
lows of a heavenly agent — not so with true faith. My faith is such as no custom
dition could implant, as tradition can supplant it, so much the more it bears marks of its divin
, and is a proof of the difference between good & evil, & is a proof of immortality.

Feby 20th. 1820 Sabbath —

P.M. meeting, after singing, Mother spake a few words, signifying how exc
it was to be little, that she felt thankful she could feel little enough t
and crave the union of all; she signified she did not feel too big or too good to
need the union of any one. She desired to kneel down with us in thankfulness,
also to pray for those that had desired our prayers. we kneeled down, & w
on our knees Mother said she desired those that felt to, might have a pra
to open their eyes & see a part of those that they pray'd for, observing that they
worth praying for &c. &c. —

27th. This afternoon, Mother made an answer to me that attracted my partic
attention. As she was visiting in our room she and all the br, conversin
different familiar subjects: among the rest I observed to Mother that
sensible that the greatest proof of my attachment to my leaders & elders was, m
good &c &c, but signified that whether I really evinced that, or not, certainly my
dence & only hopes &c. were in them, & that I prayed they might bear with
& help me untill I was more able to help myself &c &c — She replied to th
port, that so long as one did as well as he knew how, there would be for
ance, but when one did not as well as he knew how, it was trying to the
of God. I took it to myself, considered it; and says I to myself, It is just! —
How can one expect to be borne with, helped & mercied if he does n
do as well as he can? how can one expect to be helped, when he will n
himself!? How can one in confidence ask the prayers of God's people, t
for mercy and forbearance, when he does not live up to his own faith ?!
Such a soul has no claim on God or his people: he has no ground of hop
and he has no reason to expect any such thing, unless he look for it to
thro mere mercy and condescension to his weakness! If such a soul
receives any benefit from the forbearance of God or his people, it will ref
honour on him, but everlasting disgrace, and he will enjoy it as on
never earned it. —

March 1st. evening meeting E. Br. delivered a worthy discourse, mostly resp
wherein some would find fault at that which pointed out evil practic
evil nature, and the folly of weak believers &c&c — He signified that
ever been his feeling from the first of his faith to join with every gift that ca
against an evil nature, he joind with the gift, & there he gained strength
He said he felt sorry to his very heart that there was not in this order, more
mercy against that old sordid evil nature that was always trying to affl
people of God. He said that some, instead of joining with the gift which s
was written or spoken to set us on our guard, would feel against it, would re
"That is not for me; that does not belong to us old believers"! — away w
such a sense, says he. There is no one too good to gather good from any th
that strikes against an evil nature; & says he "when any one has a g

forward & write or speak any thing to show the danger we are in and
t our duty is, I love, ~~them~~ I will commend them to the laying down of
life. He signified ~~[illegible]~~ they were weak souls that would feel and speak against
h things, go give away to passion, and vent their rage, against some one
writing or speaking against that old cursed nature — ~~they~~ or such were
ust of a hornets ~~nest~~ in a hot summer's day, that would sting every one that came
— weak blind souls" says he "that have lost all sight of the way of God, and will
main under the curse of God till they return and repent." "I regret" says he
there is not more vehemency & zeal against that old sordid nature of the
, that there are any so weak that they will give way to their passion or
and get overcome with that old nasty snare of Satan; it is provoking, poor
k believers, sometimes one way & sometimes the other — weak souls, such
poor numb, stupid, blind, haulting, weak, faithless souls, like withered
ches, and will finally fall off, if they do not look about themselves & come
of their old tracks" — He signified we ought to be alive, and be thankful
every gift that comes to help us along — he observed that when evil
spoken against it would not hurt any good believer — nor was it to be
n that every thing an evil nature would seek to work in, was in itself
minal — such as hunting, for example, was not criminal, when perfor-
right — but an evil nature would cause one to seek some way to find
relaxament, something pleasing — it was the motive that made this
t wrong — and that it was the workings of evil that spoken against —
spake pretty lengthy, and plainly & firmly showed the folly of weakness, and
virtue of being in the gift of God, according to our faith —
I suppose he spake of those that give way to passion, unreconciliation &c
account of the late writing read to us, wherein some had expressed dissatisfac-
account of its plainness &c & I suppose he felt that many ~~was~~ exposed to
ng ideas about it — I was thankful to hear him, altho I liked the
ing & that I could apply it all to myself to advantage — I [illegible] it to
ing when he spake of [illegible] [illegible] that gave way to [illegible] — for sure
I have been [illegible] [illegible]. But I am determined to remain faithful in
cross the rest of my days —
l 4th we meeting. E. Br. desired we would pray for those that were weak
their faith, having their faces part of the time one way, and part of the
another, some of the times faithful & some times not. I felt ~~Elder B~~ this
was for me, & that it was in [illegible] up [illegible] that E Br felt a desire that the prayers
's people might be a help up [illegible] — I have several times that seeing
— have occasionally ~~asked~~ the prayers of ~~such~~ others to help ~~them~~ in bodily weak-
, and have received help, why is it not right & duty to ask the prayers of
people to help us in the travel of our souls, or to ask the people of God
pray for us that we might be heald of our spiritual infirmities —

March 11th 1820 evening meeting E Br informed us that it was the gift for Ado
Jacobs to go to live at the second orders, to be a help there.
12th This morning, Garret told me that he, last evening, after we were
upon to shake, received a special gift of healing, while shaking, a
that his foot which had been quite lame, & growing worse, felt instantly
& that he now felt but little of the lameness —
14th This forenoon, Adonijah moves bag & bagage. He is expected to ta
charge of family concerns, farming business &c —

Observations respecting our Youth, children &c —

From many circumstances that I have seen, I have been led to serious
about the prospects of our youth & children; & have feared from the present,
the future conduct & deportment of them, would not be such as would be a
able — I wish not to cast reflection on any one, thinking myself perfect
I have more difficulty & concern with myself than with any other one —
yet, while I look on the young, and consider that these are they who must
come forward & stand as the Church of God, when those who are now ad
in years are gone off the stage, I cannot forbear thinking of the serious
consequences. Surely it is a matter of great importance that the
should be constituted of those who bring forth the fruits of righteousn
peace, humility, conformity, brotherly love, simplicity, industry, t
perance, cleanliness; having a feeling to be helpful, and not make un
ary labour or trouble for others — when I consider this, it makes me fe
ardent desire that those who are growing up & coming forward, may
their place & duty, & grow into that spirit which will make them lo
some Church-members. But when I see a spirit directly contrary t
good qualities, working & increasing in the young & especially in thos
are as it were already too old to reform, or to be governed, I feel ser
regret, & fearful apprehensions. When I see a youth under 19 or 20 &c m
observations on some aged brother that stands in care, expostulating up
his abilities in business, observing he never thot he was much of a ma
drive on affairs, had not much foresight, altho' he had sometimes t
he was superior to such a one; & perhaps conclude that he did not know
that he did tolerable well considering all matters, thus commentin
on matters, with, & in the company of aged brethren, & claiming a f
voice & opinion with ~~the rest~~, his superiors, I set such a youth down
being out of his place, having a high forward sense, pretending to kn
considerable, and ~~a~~ being yet ignorant of his own folly. Such a one will yet be
he is not worthy to be sensible of the small share of good properties he
self possesses. He is at least, destitute of Humility.

hen I see one arguing & disputing with his superiors, contradicting
ir opinions, setting up his own, speaking loud & harsh, & inconsiderately
ing them they have no more right to tell him what to do, or what is
t, than he has to tell them — refusing their counsel, regardless of
ir union, telling them of their faults, & trying to keep up his side by
ivalent accusations, I say to myself that one is void of simplicity & con
mity, he is not worthy of the union of the people of God — He will not
ke a good Church member, unless he alters his course —

hen I see one regardless of keeping the union of others, rushing headlong in
tever pursuit pleases him best, tho never so disagreeable to others, and
rently manifesting that the more he afflicts another, the more he is
sed; and at least showing that he is determined to be pleased whether
rs are or not; perhaps also picking and fretting at others; justifying
own faults or disagreeable conduct by that he pretends to see in others,
t him down for bad company, a poor believer — he is not in a way to be
rengthen Zion. He is destitute of brotherly love, & of conformity — He is
a peace maker. ——

When I see any one dissatisfied about their clothes, their conveniences
r victuals, manifestly showing a dissatisfaction with some little thing
t is not worth minding — complaining their garment is too long, wasted
is not a nice colour — they never can have like their equals; and as they
not complain of not having enough, they must dislike the quality, or shape
something. Such as give way to such discontented feelings, and if they do not
k it out so much, yet ponder upon it & plainly show it in their deportment,
nk do no give proof that they are like to make good Church members; they
ot seem to sense the fulness they enjoy, nor the obligations they are under to feel
nkful for what they do possess — It is not to be supposed that tho' it is not right
ve way to a dissatisfied spirit, it is not right at a suitable time & in a proper
nner, to speak of ~~whereon they~~ important inconveniencies. This is a crit—
l point; & particular rules cannot be given. The best & only rule is a right
rit — any one may see a vast difference in the dispospositions of persons
this point, & it is easy to see which is the most agreeable.

When I see those that are careless with ~~the~~ temporal blessings they possess, ~~such as are~~
~~[illegible]~~ putting them to unsuitable use, in an unsuitable time, and not
ng cautious save & preserve what they are blest with — perhaps sometimes
shiftily using a thing, and even ~~thinking to~~ willingly wear out, waste or destroy
thing because it does not suit them quite so well as they wish — I think
are inconsiderate. Such a sense would lead them to slight any thing they
ess — to cause much unnecessary labour for others. They do not possess a spirit that
gs in the Church, they will make unpleasant companions, and will have
a different spirit, before they can be worthy of their privilige

When I see boys or youth passing away their time in others' shops, or appartments, or where others are being in th
and hanging round, contrary to the desire of those concerned; entering into need
behaving & talking unbecomingly — sometimes perhaps staying so long as to b
quite a burden, and wont go out till ordered out, and then even persume t
sometime after, & talk and argue with their Superiors to keep their seats
O pity, says I to myself, a sorrowful sight to see; a very unfavourable prospe
indeed. Such ones, in that sense, never can make agreeable church mem
they donot show a spirit of industry, nor a feeling to avoid being burdensom
they donot respect each one in his place, nor strive to keep in their own. Such
if they harbour such a spirit, & grow up in it, will be a trouble wherever they
& will many times blast the fruit of a good spirit others —

Finally, it is not the peculiar manner of failing, the particular lack
evil disposition that this one or that one is given to, but it is the spirit a
intention, the faith & exertions of creatures that give hope, or excite fear
apprehensions — To take a serious view of matters at large, either as it
effects myself or others, and see an indifferent sense prevailing, a concern f
nothing, as it were, but to please the present wish, a looking out for selfish co
fort, and no concern for the upbuilding the general welfare — to see a hea
carless, rough, unpleasant conduct & deportment, to see but little of the ex
ises of faith and conscience — to see a willful, highminded feeling — to
see but little care about seeking & keeping union, and a slighting of
labours and kindness of others — and what is worse, to see but little faith
zeal in the gospel, to keep out of sin & overcome an evil nature, are the m
discourageing sensations that can beset one who is seeking for, and des
the prosperity of souls, of those who are called to the important calling of m
sure their place in the Church of God. As to dispositions or failings, or e
sins, I do not know which is the worst, or most dangerous at large, ea
one has his failing, and *his greatest* failing is the worst for *him*. But I b
lieve that of all sins, that of injuring, harming, or troubling another som
body, knowingly & needlessly, persue it from the highest to the lowest deg
is the worst of all sins, and will go the farthest according to its magnitude
(as I may express it) to the condemnation of a soul, and will be the last thing tha
can forgive himself for, of all kinds of sins — For my part I mean to h
it for my principle never to harm, or needlessly trouble any ~~soul~~ one, I
To be in short, I claim it as my rule, that were I to go to hell my
I would do any thing to help *another* out, or help him to keep out; if in my
power, rather than to be even indifferent about his welfare —

Amen —

1821

h 20th About this time there is a writing read some among the br & srs, – uating of the use of tobacco. It is considerably pointed, and advances some deas quite demeaning to the use of tobacco in all ways but medicinal. re are some hints, or proposals like, in it, which feel rather gauling to me of the old class, who are smokers; indeed I suppose some were very much spleased with part of it, partly I think, from a misunderstanding of the riter's intention; & partly from the plainness of expression, and comparisons nding to criminate or demean the use of Tobacco; partly because of some proposals which would seem to confer on the youth and children, a right to claim reward for not using tobacco, or an ~~equal~~ share of something pleasing, equal the cost of tobacco used by others; and partly, perhaps because they did not like have it cast off or spoken against. These taken together, I supposed caused some to l & speak hard respecting the writer. I read the writing, and thot that, with me alterations, it might be rendered quite acceptable: but I was sorry for some expressions, which seemed to demean a simple practice of old believers o much; and I was the more sorry because I saw it lead so directly to a ivision between the old part & the youth. The proposal for the youth or ildren* to have their proportional part of the cost of tobacco in raisins or oney, hurt the feelings of some, & the reply was, "it is strange that we should gather in youth & children, school & support them, and after all they claim an equal right with those that devoted property to the Church, & have spent their best days to build up the Church; it is a pity if our youth are to make such use of their learning, & rise up & write against us & condemn us &c &c". Seeing such feelings were liable to be gathered I felt some concerned lest our good superiors should think that the sense of the youth and children they had gathered in, brot up, & borne with was ~~[illegible]~~ to repay their kindness with ingratitude, a high sense, and claiming an equal share of that which they never laboured for. — A pity, if we the youth should get that character, twould break my heart. My sincere desire is to acknowledge the blessings I enjoy among my abettors, with gratitude. I have no claim for single thing, nor do I wish for any pay or any thing as an equivalent for ny thing wherein others partake more than I do. I am bound in my duty choice to save what I can, and do what I consistently can towards the pos of the joint interest. And if I have what *I* need what *need* is there of looking at what *others* enjoy? & why need I trouble my mind? tis true if I see things wasted I cannot help thinking, & I cannot but recommend that each one should strive to avoid all unnecessary expense & labour — but it is wrong for me to judge any one wherein it is expedient for them to enjoy this that or the other. And tho I never contributed ~~any~~ property to the temporal interest of the Church, nor since the building of the [illegible] yet I humbly hope that I shall not on that account

March

so long as I am faithful, be deprived of what I need, or of my equal par
others according as circumstances require, or permit. It must be
that it would be a hard rule, if every one was allowed only according to wh
brought in, or their present labour, some would have not even whe
live. I have often feared the sense & conduct of some youth has pr
by their conversation some of the older part to feel quite disagreed with the youth at large
to grant them but a poor proportion and encouragement in the Ch
^but I am sorry that any one should be so unwise as to get out of their
loose the favour of their superiors, or forget the obligations they are un
be thankful for what they already enjoy — It would greatly grieve m
loose the union of my superior brethren & sisters, & I should hope it w
would never be my lot to deprive them of any enjoyment, or in
fere with the government or regulation of their concerns. I know it needs must
trying to them to have the rising generation take the lead of matt
and I know it is our wisdom to be very careful how we interfe
with, or judge the concerns of those before us. It makes me feel
conn & caution when I hear my equals or younger strike against
practice or proceedings of our superiors; tho' we might many tim
suggest things that they could not dispute in good reason, yet it i
wisdom to interfere too close, it cannot be received, nor is it consist
to suppose it can. I think it best for us to say but little about
good we do, or what others neglect doing, and to say but little abou
temperence in the line of reflecting upon those before us. I sho
have liked the foresaid writing much better if it had been in a softe
style, & likewise if there had not been such select a display of seemingly
applicable comparisons, which would carry the matter so far that th
reader would be more like to refuse than to agree with the writer's
& that when I read it, I was glad I was not made with a tbijdjti xjiu, &
if I had had it ~~upon~~ I should have chosen to 'lffz ju to nztfmg.
I suppose the writer was sincere, & that his motives more respected the yo
by far than the older ones, he made handsome apologies in the run of his
course, & I do not suppose that his intentions interfered with real reason,
with the mind of his superiors at large — the fact was it was hard to read
the real intentions of the writers, they were come more obscure, especiall
those who were not prepossessed in favour thereof — the difficulty remain
it is hard to speak against a general practice as touching a few, without
against it in a general view, and as touching all who further the practice.

March 20th Zobedia Elsworth leaves this world, in the flower of
She was beloved & gave hopes in health of making a useful member in th
Church — but death has struck the fatal blow to her existance here — like Polly
her disorder being similar she took cold in an unfavourable time, and away
her body to the dust, and her soul to another world

1820

April 1st 1820.

Saturday evening the elders spake of the gift from Mother, which was for ch one to labour to be in the gift of God, to come down in the work of God, be little and low; to get below the evil, that it might pass over, and not m us, — to strive to be in the present gift of God, our present duty, and not ve our minds to think how it will be with us when we leave this world, r to be thinking how it would have been if Adam had not fell, these things were not suitable to imploy our present attention, our present duty was overcome an evil nature, and to prepare for ~~the~~ another world whenever were called into it.

It is in these days, a time of poor health — a general cold or influenza reads, as I may say, universal illness, and renders many unfit for labour several under the physicians' care — Anthony B was supposed to be inclined a consumption, but thro' care & labour he is gaining strength & health — neral, perhaps will never be so well again — our singing is very ch interrupted; none but John Brain for a leading singer in high tide, but few able to sing for labouring. No frequent manifestation of gifts doctrine, the main gift is to be humble, and labour for love & union

About this time there is a stir or revival of religion in this town, at e pool, in the hollow, & at the south; many are much awakened, the converts cry "The Lord is here! the north family elders, and others have attended some of their meetings, they find some work of God among them, exhortation, some power, conviction of sin, prayer &c — Church l, their minister is disturbed, calls for counsel from other ministers they advise him to ~~put himself~~ go with the people, put himself at the head of matters, appoint meetings &c &c. which he does; likely to save his credit & authority among them, cool down the heat of religion, and gather his Church to the good old Standard! It is to be hoped there will good arise from the stir, but it is feared there will also evil — indeed they are not all of themselves in thinking of the matter. E. Ebenezer B. being ked by a man what he thot of it, replied, he hoped there would good come out of it, the man signified he hoped so too, but feared there ~~would carry on~~ would also evil arise, for in their night meetings the young folks carried on like witches, that he feared in the space of 9 or 10 months, we should see the evil effects of it! — However, if it is a work of God, satan cannot destroy it.

il 7th It is stated in the 2d family's newspaper, that a bill has passed thro' both houses releasing us from military fines or requisitions, the Quakers also are released in the same bill, so now instead of 10 dollars, to pay, we have ~~nothing~~ none — this good act, it appears, is brot about by Van Beuren's exertions. He has intitled himself to our thanks, & perhaps a measure of the blessing of God on that account.

April 1820 — sat. 8th

The second Order have for sometime been in need of larum cl
and as my circumstances were such that I could not make one I
been trying some this spring to have the Deacons buy one, such as th
at Hancock patent. The brethren there feel very anxious for on
often speak to me of it, they say "you have 2 down your way, why cant
one". I tell them I cant make it!" — This morning, I was up there, & th
spake of it, they said they could not get one any other way than for m
make it — Jtsbfm Sbinpoe was there, he said without being spoken t
well, you needn't think of having one bought for we ant a going to b
that matter is settled — I asked him if the br did not need one, why!
he, they can do as well as they have done this 20 yrs well cant they nee
as much as you do one in the Pggjdf, why nay, I dont think they do
I spake of the one in the office, well says he, you're not a going to
that neither so you need not expect it &c — we talked some time
I tho't he felt rather more up than I should have expected I tried b
we got thro, to soften the matter as much as I could, and take away
occasion of hard feelings, for I ever mean to be careful not to hurt t
feelings of any one. But I could not help thinking that he got quit
side of a right spirit or feeling, & could not believe he would be owned
those before him in that feeling — I could not help thinking that
Csfuisfo N. had properly got their will up, & the manner & spirit th
spake in, was no favourable proof of the justice of their motives — I ca
believe that no Fmefs & nor Efbdpo can prosper in such a sense h
I have no feelings against any one, no grudge, I love all, & wish to bu
them up in their place — but I want allways to do it freely — & I can
do it so freely if they show great jealousy or fears of losing their honour o
rights — when a Efbdpo tells me, "some wants it so and so but let
get it if they can; or youre not going to have it. that's a settled point,
if he will not allow others their equal right with himself, if he tries to
flout on me without occasion, or flames at trifles that would see
to deprive him of power especially power that dont belong to him, or
he sets up his will, & walks according to that without reconsidering th
matter it weakens my faith & confidence in him; and tho' I keep it
to myself & have no hard feelings towards him for it, I cannot feel that
freedom, nor can I so freely apply for what I really need, & I must b
dependent & I am willing so to be but I want to see Efbdpot candid
kind, & if they must deny me to be willing to give me a satisfactory reaso
But our times in most outward circumstances are very disagreeable
if I may just state a little of what appears to be the sense of our Pgg
Efbdpot, I may call it not so much tending to please the generality

her Body to the dust, and her soul to another world

y have so much calls, that their minds overlook small necessitys, they th
ne of buying grain, molasses, tobacco, farms, horses &c &c — they cant so
ll retailing, the necessities of mechanics, or of house furniture &c.
y are not so much for walking it round, bartering, & turning some curious
y to accommodate some particular want. However I wish not to reflect
them, perhaps they do the best they well can, doubtless they mean to; the
most day [illegible] that I have entertained, that they might some-
mes feel more if they were disposed to: but I wish not to judge.
is true, they have a hard place, and I am sure I do not wish to be in
; nor would I willingly make them any unnecessary trouble — I believe
t they and I will be equally accountable for what we do and say —

il 16th P.M. meeting the Elders speak of a gift ministered to them by Mother
way of inquiry, viz. whether we possessed those gifts of the Holy Ghost which were
romised to the followers of Christ: the promise was that they should speak
ith new tongues — the question was, do we speak with new tongues —
e Elders observed that we were called into the new creation, that old things
ust be done away; old language, old ways, & old natures &c: that instead of
lking cross, scolding, fretting, or faulting we should speak with a new language,
ith new tongue; we should speak pleasant, and in a godly manner, ~~having~~ our
onversation in heaven, about heavenly things, leaving old things behind & grow-
ing into new &c &c —

This is a precious good gift — if we gain & keep this gift it will be a great
help to us. What a multitude of evil we may escape by purging away the
d tongue that is influenced by an evil nature, and talk with the new
tongue, having our conversation seasoned with grace, our words fitly spoken
in a gospel spirit. I think we youth shall have to take up a cross against a
great deal of vanity in order to gain this gift — in its pure state. I think
we may well know there is a great odds between vanity & the gifts of God
or heavenly sensations, & that one cannot abide where the other is, and that
we need not be at a loss which to choose in preference to the other —

pril 20th The 2d order have concluded to go without having the Larum
made or bot this season — they do not like to say much to the Deacons about buying one;
they feel rather shy about it — but they will have to do a good while
without it if they wait till I make one, for I have work enough to do;
I hope & trust they will buy one — As for the conversation between
[illegible] I & me, that has dropt — the Elders concluded not to say much about
it. I heard Mother & our Elders speak their minds about it, & they did not
countenance the spirit or deportment of J.B. Mother said she was willing &
should know it was not according to the gospel, & observed it would great I in me, and
she did not want to encourage great I in me, nor any body else, ——

May 28th 1820.

Peter Pease arrives here, accompanied with Comstock Betts,
Mark Hinkly and Hiram Rude — Mark is expected to go b
he is from West Union, and came to settle some business —

June 4th Peter P. goes to the North House, to be a help in tempo
care ~~&c~~

May 30th The commissioners of common schools attend at th
office, persuant to notice from them, to consult some upon
school affairs, on the account of our concluding to take the s
money, which we have not till now concluded to do —

31st Charlotte Fitch is here to day - I had a long conversation
her, in the presence of William F. Benjamin F. & the wom
that came with her — I thot she was a candid, or rather
reasoner, she knew when she was answered, and would rea
drop the matter when reason was offered to the contrary of
opinions - but she was greatly immersed in her old ideas of
ligion, & wholly bound to her bible, and her old heaven h
whether she was really convinced of our being right or poss
a right religion or not I do not know - but I think she will
have a wonderful scene to go thro, before she is redeemed from
Antichristianity & the awful fetters of an evil nature —

May 15th About this time we hear that James Shepherd is dead, an
that George Darrow lately died, and said before he died, he shoul
right to Hell, & should curse Christ for sending him there —
I think he will curse himself for carry himself there, by his sin
About this time we hear that Phebe Hosford is crazy

One thing I will mention, that I heard Mother say sometime
viz, She did not like to hear folks say, on my part, you are
wellcome on my part &c &c — it sounded too much as if one f
seperate —

June 9th One more poor soul has made a foolish choice, and ve
to turn his back to the people of God, and take his own way, ie Ben
jamin Fitch — He went away early this morning — he has bee
in a bad way for this some time, more especially than usual,
he never seemed to believe the danger he was in; he would not

her body to the dust, and her soul to another world

e union of others, nor be reconciled to hear instruction, nor do as
was told. But it is a pity, for he might have made a good be—
liever if he would only tried for himself; but he had rather run
e risk of future happiness, than to take up his crosses — I think
will now experience a harder master, & worse times than ever
sensed before, he must I think come to some feeling —
Saty night Eldr Br speaks some of Benjn, & compares him to a young bird that
uneasy & hops out of the nest, and drops among its enemies; say, if he
d known the state of the boy he would have done his best to persuaded
im to change his mind, that he might stay till he was more able
choose for himself - the elders, speak of the awfulness of leaving the
ay of God - observing it is impossible for any — to do it unless they
rst defile their consciences, & loose their union &c &c —
Sabbath P.M. Mother spoke considerably to stir us up to more
spiritual sense, she enquired of E.Br how was the state of the family
how they got along &c E Br told her pretty particularly, signifying that
e were some subject to get as it were covered over with darkness &c &c
he said the reason was because we were not so engaged to labour each
ne for one as we ought to be. "There is none" says she" that have come
years of discretion, but that ought to labour for their spiritual
food,— I want to stir you up, Elder Brother!" "It is easier for you to
stir me up, says he, than for me to stir up all these brethren and
sisters". "well" says she, they must all stir up, every one ought to daily
labour - One or two cannot labour for all the rest every one must
labour for themselves, to feel the gift of God in their own souls - it is as
inconsistent for one or two or a few to labour for all the rest as it
would be for one or two brethren to raise our temporal ~~f~~ food
for all the rest; I make a reserve for the young, they are not able to labour
for themselves, they need to be helped and I am willing to bear a
great deal for and with them and I am willing they should have
part of my bread, if they will be good *— She spake some on the oc-
asion of Benjamin's going off and signified she wished to know ~~h~~
whether there were any that felt as if they could go too or whether
they felt to shut the door, and remain faithful. She said she did not
el as if she was willing to spare any one, or have any one make such
foolish choice — nor did she feel as if she was willing to have any
ne stay that was not good, she was willing to part with evil, but not good—

June 30th 1820 —

Having made two milking stools, I thot; (as it was a common custom an
I would stain them with paint, I did so, put them to dry, in a place, whe
A brother saw them, he soon after, happening to see me, spake to me of the
saying, dont you paint any more — after a while I saw they were taken awa
found they were given to the Deaconesses; and I soon found that the minist
stirred up about the matter, and having found the stools in general painted
ordered, the paint to be scoured off every stool. [illegible] done
my [illegible] taken away without my [illegible], & I could [illegible]
that it was actuated more by [illegible] by [illegible] & [illegible] dealing, & whether it was as
wisdom to [illegible] all the [illegible] seeing the labour that it [illegible] to do it
[illegible] perhaps too — But I [illegible] the [illegible]. I believe doubtle
was right it should be just as it was, it is hard to cut such things off
we get going, unless something effectual is done, & perhaps same labour
that might have remained —

July 8th Mother's feelings are more than usually stirred up, against superflui
when she saw the clock case I had made, she observed the mahogany vene
to the glass door, she said she felt sorry it was done; but she did not order
to altered, so perhaps it will remain — but I must be careful in future
13th We understand by Stephen Munson, Justice Harwood &c that Ambe
Bragg & Philly Copley have gone off to the world and got married!!

They went off on the 30 of June. They settled but a little way fr
the believers. O folly, O folly, surely it was the flesh they went for, an
lost all their labour in past days in trying to hang on & bear their
& then giving out!! Surely it is a solemn warning to me that I must
about myself, & take up my cross for one — It will not do to neglect
matter, for certain as I do, I shall be no way better off —

9th Mother spoke some in our meeting, of the importance of considering our
calling & being faithful to improving it — she observed that many were called,
few chosen, and she desired that we might make our calling & election sure by bein
faithful, for there were none chosen, but the truly faithful &c &c &c &c
She spoke a few words to those that attended our meeting, (some singers from th
& Reuben Dickey & Joseph Sanborn from N Enfield) She said that as they had come
to learn something, she desired they might gather some good, but if they saw any bad
example, any thing wrong, she did not want they should gather that but let that go
She desired that when they returned home, they would gather to & feel reconciled to th
gift that was there — She said she believed there was sufficient gift to protect th
if they were faithful — She implied that protection consisted in being faithful in the
that was for the soul — that it was not in outward condition & that none ought to look
or feel above the gift & place they were called to be in &c
[illegible]

16th sat evening the Elders speak some of the gift they feel; that it is time
wake up & come to more sense & fear of God. E Br. said there had not been ma
for some time, even since before they went to Enfield, he felt then there would
blessing & protection, & it was so – but he felt now there would not be a blessing
protection without more fear of God & hatred of evil – he felt we needed the
word of God to cut away the darkness – & he prayed there might some one
a gift to discern between flesh & spirit, to expose the workings of the evil
that the giddy youth may have a standard to look to – "we must come, says
at the lust of the flesh if we mean to increase in the gospel, and expose
old sordid nature & root of evil – every soul ought to feel too noble, & called
too high a calling to be baffled & overcome by that cursed nature, they
ought to disdain it – the lust of the flesh does great damage, it leads souls off
the world, male & female together & that's not the worst thing it does –
suppose he had reference to [illegible] leading human up [illegible] —— He said he
loved we had better kneel down & pray that God would give a gift to some
to search out & expose the evil spirit.
also, E Br. spoke on the same subject & exhorted us to be in a labour
said we needed a threshing – and that if we were not once in a while
waked up to a sense, we should lean back & become dead & careless –
signified that we never could be saved by giving away to our
natural dispositions – some were naturally given to jesting
joking, but there was no salvation in that, it was as empty as the
friend – Some that had not had a sore experience of the flesh would
want to try how the flesh would feel – some that were quick tempered
would perhaps give way & "say you lie" – &c. &c. "but we ought to be ~~are~~ called to be an upright people"
The gift in substance was showing the necessity of being awake &
our worth, having a hatred against the flesh & a dull careless feeling.

22nd I believe the past gift, (or present gift) has done me much good
I have laboured to improve in it as well as I could – I have felt
very needy for some time, ~~[illegible]~~ on account of [redacted]
week I have [illegible] to myself – what to do I [illegible] know –
I have got to overcome the flesh or be lost & it seems as tho it was
[redacted] not hard to take up my cross, when an
my watch, but evil works many ways, & I have to learn by what I
& I find it a great thing to do just right –
[redacted]

Copy of a writing on the use of oil, paints &c — written July 1820

We, the Ministry, Elders, & Deacons, at New Lebanon, feeling sensible that believers have gone to an extreme in the use of paints & oil, consider it our du ~~bounden~~right to disown all such practices as sound reason & virtue can justify — And as it would be difficult, & perhaps unnecessary, to ment every particular which ought not to be painted nor oild, we shall only mention a few out of many. However we think that these particul may serve to lead the honest & considerate believer about right in re tion to other things which are not mentioned here

Firstly - Milking stools
2d Foot stools
3 Broom handles
4th Mop handles
5th Baskets
6th Hoe handles
7th Fork stales
8th Rake stales
9th Ploughs
10th Wooden shovels
11th Ox yokes &c —

There are, doubtless, other things among believers that are as unjust as those above mentioned; but if a person is at a loss to know his duty concern any thing he is about to make or get made, let him put to himself t two following questions, namely; "Shall I, by wearing out *files*, *fishskin* & *sand paper*, and using *paints*, oil, & *aquafortis* &c. make this enou better to pay for all the labour & expense?" And secondly "Would I not avoid a part, or all, of this expense, if I was trying to lay up a private intere

We have been taught by our Superiors in the gospel that, if we were not more careful & saving of a joint interest than we would be of a p vate property, *we were unworthy of our privilege* —

~~July 26th~~ The feelings of the elders & especially El. Esther are so exercised about that mahogany clock door, that I have at last painted it over — they thought that Mother feel better satisfied if there was something done about it.

Thus for fear of the name & example we have to be under much restraint, & times do that which in itself considered & even according to natural reason, is inconsistent, & a loss of labour & time

I would observe some in relation to painting. There are very different opi about the matter as much so among the formost in concern as others. The ministry, Elders & Deacons in a meeting conversed on the subject, b no particular gift being manifested (as near as I could learn) their feelin were different, & consequently the matter was not so particularly decided

[illegible]

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e might with. What was agreed upon, may not always be abiding; some
Elders I suppose think that it is necessary to paint milking stools as
t any thing, others think it quite unnecessary & so it will always be
re or less, for as to the use of paint it is I think a hard matter to bring
any particular rule, so much so that I think it will never be effected for
d two persons of equal judgment would seldom be found to think alike
pecting it — For my part I cannot see why it is improper to paint ox-yokes
ly milking stools, tho I feel entirely reconciled to have it otherwise, if that best.
t wish to borrow any trouble in these matters, for I am not able to know
at is best in such things, & if those that in care tell what is best, so be it —
Nevertheless, I cannot always help thinking some about the progress of not
s, & think whether it would not be better otherwise, & this I can do without
flecting on particular ones, or feeling against those in care: for many times
stom influences us at large. & sometimes circumstances are such that
tters cannot go agreeably to any one. I think sometimes there is a great
al of cost and labour laid out & perhaps too little or no profit, & little better or nothing
id against it. when small things are spoken against, discussed &c, & a good deal
talk about it. Great things come forward sometimes, which require a great deal
expense & labour, which perhaps never yield ~~the~~ as much benefit as to repay
expense, & nothing said against. we must all yield our time, or at least
approbation to support it. while we are continually warned against
the conveniences, & denyed the opportunity of having them, at the same
time they would yield perhaps twice or 3 times the benefit, according to
nsive expense. For a proof of the truth of my ideas, I refer to such things
has been a common practise in painting floors. Many floors have been
painted 2 & 3 times over with a nice coat of fine paint. then the floor must
not be used for several weeks, & when it comes to use, it must covered all
over with nice sheets washed & starched & ironed. these must be kept on sev
eral weeks more, & finally the floor must be pretty much covered over
with a curious painted carpet so nice, that delicacy forbids to walk on it
~~without having~~ a common carpet spread over it!!! Such a practice does
not seem to call forth a general stir & prohibition of any further proceeding
the like, & I do not know why; it seems as tho' one reason must be, because
is a custom of so publick a nature, & in which so many are agreed
that the consistency thereof is not so much called in question, as in smaller
conveniences, & which are more particularly for individuals. Surely I think
the labour paint that is put on some one of our floors which in reason I should call
is lost & so much worse than lost, it would paint over all the milking stools
all the small articles that we would wish to paint from now to 50 years to
come, thereby rendering them much prettier, & in many cases more durable.
Another instance of great labour & cost compared to the benefit, & which passes
more silently than an unrestrained judgment would let it with many, is
our ice house built the season past. It doubtless is convenient, but whether
it saves any thing, or yields any profit, let reason say. It certainly makes a

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deal of labour in carrying ice about; tending to it &c &c, besides the gre
labour in the first making & filling of it. Certainly such a convenien
must bespeak that we are very forehanded, & able to support expens
things.. And there are many things which I might mention, of
nature & on a large scale, which take much cost & labour, & whic
prove of little profit, according the expense: I allow many of thes
perhaps were cases wherein no one could have done better, I do
wish to reflect on any one, or lay out a better way, still, when I ne
some small convenience, to accommodate my business, & cannot
it without hearing a good deal & hearing "money is scarce & har
get" &c, I cannot help thinking some & being disposed to think
than I ought, & it comes up before me, if a donation is called for we are
able & willing, if buildings are to be built hundreds of dollars can go
therefor, if lands are to be bot, money is ready, if horses are to be b
or swapt a few dollars is not felt much, when, if an individual co
venience is wanted, we must be restrained therein, not on an accoun
temporal expense, but on a religious account also, for fear of gett
our hearts on, or after the things of time, & idolizing them.

I do not write this because I have any thing against any one,
meaning to judge any one, I know there must be caution used, & es
cially in things of fancy, I do not pretend to say how it ought to b
perhaps every thing is as right as circumstances admit, if not I s
not attempt to alter it; But I sincerely hope that the prevailing c
tom & feeling may yet be some different, & that there may be more of an
equality in our the enjoyment of our convenience & property. We
in the like of victuals & clothing that we can wish, no one is any b
there, but I dont want to be such a vast deal better off there, than in o
things. I sincerely wish not to encourage fancy, popularity & useless thi
but I would be glad some times more freely to enjoy things that are us
more especially in the mechanics' line. And I have thot strange, if the
cons could not afford to buy conveniences for individuals, why they did n
contrive some way to get money by trifling articles, which they
might reserve as it were for that purpose. Why do they not get the
mechanics to do little jobs of work which the world are often cal
for, or if they are not called for, they might easily be engaged; or if th
did not choose to engage any, there are many articles might be ma
that the gentry would be glad to buy. I doubt not but that I co
make articles enough in year (& be no essential disadvantage to my com
mon work) to come to 8 or 10 dollars: one half of this would be as much

I should usual want for purchasing articles for one year. I am not in
condition, nor have I a desire to lay out how these things should be, but
appears to me that if that was the prevailing feeling, it would be easy
obtain money to purchase smaller articles, which now come hard.
However, I only write this for my future information, & because I hope
it may yet hereafter be some different. But one thing, I have observed
be the case, & I have predicted it would always remain so, viz. All crea-
tion seems composed of two opposite parts or parties, one part pulling or urging one
way & the other part pulling the other way, one pressing forward, the other
standing — a clock is necessarily so for the regular motion thereof; & how
much so it is with all other things, I do not know. It is so with our conven-
iencies, & common conveniences whether necessary or not; & I often wish the ballance was changed
about; i.e., I hope that by the time I overcome an evil nature, I shall not
seem to be obliged to want & dear for more than others freely give me,
that instead of other's pulling against me, ~~I~~ they may pull for me, & that in-
stead of my pulling against others I may pull for them — that instead of
pulling against each other we may pull altogether & finally, instead of each ones pulling for
himself, we may all pull for every one. I have said enough

ugust – Mark Hinckley lives at the north house. —
th Evening meeting & Br. made an important observation, speaking of our
travel he said "every one would obtain just that measure they labored for,
ust that degree they wanted to, they would have just as much victory over an
evil nature as they were willing to have." He said the reason that souls
got overcome with evil, was because they had some beloved lust that they
hugged, & kept close to them, unwilling to let it go." This I thot was
a very clear manifestation & spiritual discernment; & I really believe
more than ever I did before that the secret cause most generally of one
being overcome, is because the creature is not willing to take up his cross,
his nature is so agreeable he will please it. Yet; it is not always the case
ne may do very wrong thro' ignorance, this we say is winked at.
ne may have gotten so into bondage, & in the fetters of an evil nature, that
e cannot help himself so but that he is plagued overcome & vexed much
more than he is willing to be, being under the power of evil: tho' we
may say he brot it upon himself by formerly uniting with the evil.
nasmuch as man is so prone to evil, his nature leads so directly to sin, so that
when sin presents itself, it has such a bewitching appearance & influence, clothed in disguise
formed of fancied right, & an inbred inclination to please self, for reasons that the
person is unable to assign, I think he may many times be overcome as it were
by a foreign power, when the crime is not the result of deliberate choice:

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yet I cannot say he would be overcome if he was directly opposed t
act; if it were possible for one to hate evil in every shape, there cou
be nothing to influence ~~[illegible]~~ him to sin, while in that condition.
I will liken it to a traveller, who, for certain reasons my find himsel
sing a mud-puddle, or a forbidden path, without previously intending it, o
ing for it, when, if he had been aware of his situation, and actually strove
escape that place, he would had power to shun it, unless he had former
chosen such a bad road that he finally landed in sloughs & mires, whic
could not escape, which no one can do without deliberate choice
the merciful guardians of our travel have hedged up the way; but a
mortal passage is broad enough to prove our skill in steering —
I think it will not do in all cases, if one is overcome with wrong, to say
no need to do so if he did not intend, & he would not cherish an evil nat
if he did ~~not~~ love it &c — the universal nature of things in our conditi
forbid it; we may liken ourselves to schollars in learning, they must hav
a season to learn, to become skillful, & able to do right; it will not
to attribute all their mistakes & wrongs to choice or will, tho m
mistakes come by carelessness, yet we cannot expect them to be able
jump right into perfection, till the have time to attain it; But th
avoid intentionally doing wrong, and they seldom will go aside at the in
they are carefully striving in a particular point, wherein they have
what is right, but sometimes they will even miss it then, but that
not laid to them as wrong or sinful, i.e. they are not to blame.
To conclude, I must say, that I believe mans Spiritual facultie
are more deficient & depraved than his natural, and that in learn
the things of God, he is oftener overcome by a kind of choice than otherw
I believe, however, when we get so as to hate evil in every shape, a
strive in every point to do right, we shall find complete justifica

August

16th This week ~~Deacon~~ Francis Winkley first deacon of Canterbury &
Nathaniel Draper first deacon of New Enfield are here. they hav
been to Troy to deliver a donation of 500 $ to the suffering inhabita
of that City, an instance of liberality much admired by the worl
& considerably by believers.

I lately was at Mother's shop on an errand, and conversed with her on several
things; she spake considerably against superfluities, & notions, & observ
how natural it was to be running after the world & the things the

to mention umbrellas, suspenders &c, getting into a friendship with the world &c. She desired that I would be very careful to avoid labours for curiosity and said if ever I should be [illegible] to labour as a gift to others should have to stand against such things. She said she had to strive hard to keep such things back, & it was crossing to deny the feelings of others, but we should loose sight of the way of God, if we suffered our sense to run ~~the~~ after our fancies. Betsy Bates said she spake to us on the same subject, & said she did not know what the people would do when she was gone, she hoped they would not get into the flesh. One thing she spake of was silver pens, she chose not to have any made for sale, but was willing I should make if necessary, for such as Rufus, Garret, myself, &c, those that had a good deal of writing, might use silver pens —

Watermelons &c. The brethren have singular doings with their melons; having raised some, & missing some by thieves, they concluded to watch them by night. On the night of the 21st. some body appeared near the field & they gave him chase, catched him, & found he was a young believer, dressed in world's clothes, or I think partly so, who came secretly for the fun of it, to try the watch &c — much noise was raised but soon was silent in an hour or two another cry was raised by another company at the north house, hurra they went again over rocks, ditches & fences & Mark Hinkley caught the rogue, & behold it was another youngish believer, drest in world's clothes — this one displeased the company much, & he had to make an acknowledgement, for there was another one with him, whom he had seduced into the scrape, & the first one was also set on by him — this made much disturbance among the watchers, & all proceeded from a vain notion to have fun with the watchers, but such things ought not be. However John came pretty low, & promised never to do so again —

ugust 24th. The inspectors are here to day to visit our female school. They express great satisfaction, & admire the order & success of the school, & I do not think they spake more in favour than they felt. They were anxious we should have our school money & were ready to give us certificates, both Lydia & Sarah as well as Garret & I me. I am glad they are convinced that we give our children education and that successfully as any people, inasmuch that they acknowledge our school to be equal if not superior to any they ever saw of common schools.

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I do not wish to attract the world among us by our school, nor to s
their favours or friendship, yet, for our honour & the honour of the go
I wish to have the world see cause of commending us, & I think it is a
right for us to have our school money, as to take money for our pro
or manufacture.

Augt. 28th. Evening my E Br speaks some concerning the world's visiting
so much, desires we be careful, not to get into a fondness with them,
hang round, want to preach to them, to curry their favour, or use
with unnecessary freedom, but if we are asked a question occasio
by them, he desires us to be bold & plain, and not shy off, & be as old
was, a preacher of righteousness, who while he was building the ark
wicked beheld him with wonder, and he steadfastly attended to hi
own concerns; even so he desired us to do, minding our own busin
& setting a good example, in whatever ~~our~~ duty called us —

31st. Eve my E Br speaks of a regulation that Mother thot best to adopt in
tion to our funerals, ie ~~that~~ to have all under 15 years of age stay
home & not go to the grave, they might attend funeral, & likewise when
attended at the 2^d order those under must not go there to meet
& vice versa. — Those under 15 might previously go and see the co
if necessary, ~~but~~ He observed some of the young might think ha
of this regulation, but said they were not able to know what was be
them, they must be willing to keep back in their place, & not be
ing to get forward into forward concerns, & in that which belongs to
& women — they must wait till they grow to it, &c &. —

Septr. 3rd. Some change takes place in meeting, relating to our
to stand when sing hymns &c — E. Br. observes that age cann
for a rule for us to go by in the worship of God, but at the table
other places, it may be same rule. It is thot best to have so
of the younger class come more forward to be help in singing
as the older singers have ^many of them^ ~~failed~~ the singing has been more ^n^ rather
& this renders it necessary for those ^X^ that have a faculty in that
to be more compact. So Richard Br Henry & & Jonathan are pla
in the second rank, next to Daniel W & Daniel is next Henry
kham — Nathan W^n steps into the first rank — the rest of us rem
about the same as before. Joanna K. Elizabeth L. & Betsy B coresp
I suppose the tjtlfst tribse so on account of their frebmjezz & that
neither brethren & sisters bsf gmbafe according to their bgpn or gb
izy in tjohjoh. As to such matters I mean to care not much about it.

X but in such a manner as to make it most agreeable & give no Spddbtjtfo

Sept. 3rd 1820 Sabbath morn; E Br spake that Mother recommended to have the family repeat ~~[illegible]~~ in meeting: He said he was willing to make beginning this morning. And he desired the bretheren & sis to speak, each one of such the best.

He spake the ~~[illegible]~~ relating ~~to not~~ having a private property, such as chests, books &c house furniture, or any thing to call our own: making exceptions for clothes, & tools &c which we might possess, & be careful of as a joint interest.

Rufus spake that inasmuch as ~~we~~ were not to possess any private interest, we might remember the ~~[illegible]~~ we must neither buy nor sell only in union &c

Evening mg Elder Sister R.S. of the ~~[illegible]~~ not to support private ~~[illegible]~~ &c. & sis together

Olive speaks of the [illegible] that we must leave our shops safe from fire and thieves.

Joel P. — that we are not to take the furniture of the room away for much time, without the knowledge of the rest in the room

John B. That we must not introduce filthy stories, or say that which would excite the mind to the flesh

David M. Jr. — That one in a company must not be absent more than an hour without the knowledge of the rest.

Nathan Williams, that no one is to assemble in this room with hard feelings against any one, or with any sin covered

Hezekiah G. that we must not mar furniture; and spoil the labour of others, in our rooms, by muddy feet &c &c

Isaac Y. Speaks of the gift that we need not excuse ourselves on account of our natural make, & likewise that we were not required to one side of ~~[illegible]~~ self in the gospel on account of the natural makes of any other one

Nicholas B. Speaks ~~[illegible]~~ respecting fastening gates open if they are left open

Richard S. that we ought not open our gifts to other orders to inform them what was the gift among us &c.

Thankful G. Speaks that Br Joseph taught us we ought all sing when we attended meeting &c.

Cynthia H speaks that we are not to speak aggravating to anot
if we did so purposly we were to tak[illegible] place behind ti
we confessed it —

Lydia M. says "We have ~~[illegible]~~ come in when the shell o
and not be behind at victuals"

Asenath C. speaks that it is ~~our~~ ~~[illegible]~~ or writing on the doors to keep the garret doors
where our clothes are kept, & also not to carry an open lig
into the garrets &c &c —

Molly B. that we have an ~~[illegible]~~ to retire half an hour befor
meeting.

Jemima B. that it is contrary ~~[illegible]~~ open our ~~[illegible]~~
about others, to any one, to make them feel as we do &c —

Rebecca M. that we are not to ~~[illegible]~~ our ~~[illegible]~~ on the sabba

August

Lucyndia C. that we must not allow our curtains to blo
out at our windows —

Hannah S. that we have been taught to come into the
house still, in the fear of God, not slam doors hard
& run up & down stairs & make a great noise —

These two front ranks get thro
to night —. E. Br. witnessed to each one, & illustrated up
those that required it; showing the goodness & necessity of
the benefit of speaking of ~~[illegible]~~ &c. —

" 6th. We had letters from Union V. — Prosperity there; good heal
among all the western believers —

7th We proceed in speaking of ~~[illegible]~~

Henry Markham speaks that it is ~~[illegible]~~, when the breth
& sisters ride out, to by raisens &c spirituous liquors &c at the
store; we were to call at the office and get raisens if we wan

Daniel W. — that Mother desires us to keep a testimony in the
room, a gift of God, which is a testimony against all sin —

Henry Z — that it is [illegible] for [illegible] brethren & sisters to knock at
each others apartments when we wanted entrance —

Richard B — that we must not open our minds out of order

Jonathan W — that we must not turn horses or cattle into
the Dooryard without watching them

John Spier — that we must return tools when we borrow them —

Speaking of orders continued.

Gideon T. speaks that we [redacted] should not destroy old shoes, but deliver them to the Shoemakers &c &c —

John Dean — that it is [redacted] to stop people as they pass in the road, & stand and talk with them, leaning over the fence &c. —

George D.W. — that when we go to Hancock, we are to visit but either the Church or families — E Br. observed that was an agreement made between the ministry there, & the ministry here, that we should visit but one of these places —

Edward F. — that it was [redacted] to set up to work after meeting, without liberty —

Anthony Br. properly standing next above John Dean, spake after Edward because he stood in the front rank, Nicholas being gone. He spake [redacted] order, i.e. that it was contrary [redacted] to tell another "you lie", or to speak anything to shock or hurt the feelings of any one: And another essential [redacted] he said was not to throng the kitchen, & be there gawking about like a cat! —

Sisters 2d. rank —

er M speaks that we had an [redacted] pound [redacted], or make unnecessary noise on the Sabbath —

atience E. that Fr Joseph gave [redacted] that we should rise all together in the morning, when the shell [redacted], & lie down together —

annah K — that we are taught not to have unnecessary conversation after our evening meetings —

lizabeth L. — that we must not go to excess in eating, drinking, nor working, nor expose our health any way —

Betsey B. that we were not to go to sing at each others' shops —

hila W. that we must not read story books, Almanacks, newsprints &c on the sabbath —

Salome C. that we ought not put ourselves in a condition to indulge the flesh in retiring time —

Dolly C. that it was the sisters' [redacted] not to go one alone to the brethren's shops —

Sarah B. — that we must not eat [redacted] fruit before breakfast nor after supper —

Angelick C. that we have an [redacted] that brethren & sisters must not pass each other on the stairs —

Anna Clark — that we must not throw chestnut skins, plumb stones, apple pearings &c &c, out at the windows, or in the street or dooryard &c —

ept. 9th 1820 E Br. opens the way to proceed, & says that those under 16 need not speak in meeting, they speak their [redacted] to those that have the care of them, or write them down & shew them —

He recommends the gift, says it is helping each other, and that it is a comfort to him to hear the brethren & sisters speak &c —

September 1820

Richard B. speaks that he well recollected that Fr Joseph at a certa
time spake, being full of gift & power, saying that we were
not jumbled together, but that we were gathered here by the
of God to support a joint interest, & that if we were not more ca
of the joint interest than we would be of a private interest
were not worthy of our privilege — He also enjoined that if we saw th
joint interest coming under loss or out of order, we should any one who
it, put it into order, or acquaint those who had more immediate the

David I. — that we have an [redacted] was broken, or things of the
house, a bord off the fence &c — it should be repaired before sabbath —

Artemas M — that we were to apply to our family deacons for what
need of out-cost, instead of the office deacons —

Moses M. that we were not to grease our black ball shoes on sabbaths

John M. said we had been taught not to trifle with the gifts, introduc
them into vain or light conversation, nor sing hymns, & anthems &c
in a vain sense, about our work &c &c. —

William Hammond — that we were not to set at a window having the w
blowing on us to expose our health &c — likewise another thing i
that we were taught to be prudent of firewood —

Francis Ch. said that we had been taught not to spit out at the windows, nor blo
nose & wipe our hands on railings &c where people pass, nor spit aga
the side of the house when in bed &c. —

Garret L — that it was disorderly to nickname —

William Fitch — that it was contrary for the brethren & sisters to pass thro' the c
to each others' apartments in this house —

Luther — that it was contrary for [redacted] to play with cats, dogs, or mak
unnecessary freedom with any dumb beast —

Sisters 3d rank —

Abigail C. spake she that it was [redacted] an [illegible] given by Fr Joseph, that we
should sup together at the table, & not leave vacancies, for evil to

Anna Mat. spake that we had been taught, that when we repeat
stories of worlds' conversation, we should not put in the cursings
& swearings, lest we gathered evil thereby. —

Ezekiel B. — that it was [redacted] bring in mops, clothes &c, Saturday

Jemima C — that we had been taught to be obedient to our elders

Betty M — that we had been taught to look & speak pleasant

Beulah Draper — that we had been taught not to give play-thin
to children, let them look of their hands & see the work of God

Desire S — that we were taught not to throng the steps, dooryards, brethren &
sisters together, &c.

Lucy C — that we were taught to have but one sort of ink &c —

September 10th 1828

achel S – that we were not to walk out on the sabbath for diversion &c —

annah F. that we were taught to set straight in our union time —

t. 10th Sabbath morn, the Brethren's fourth rank ~~[illegible]~~

ob Clough spake that it was taught to us that we should not drink cider or spirits on the sabbath, except on particular occasion, and likewise not to drink spirits & cider ~~too~~ before breakfast —

Br. David Mne spake that we were not to buy nor sell without union knowledge & liberty of the office deacons —

mos J— that we were told by Mother, that if we saw any thing in our elders that led to sin or evil, we should go immediately & open it to the ministry —

saac C. spake that it was ~~strictly~~ given, at Zelm but not by F Joseph, that we should sleep in windows in sight of the world, nor latch down on the window stools as if we were asleep —

vi C. that it was given as ~~[illegible]~~ not to go into barns with open lights, or open lanterns with lighted candle therein —

usan Sh. that it was ~~[illegible]~~ to shut the stove doors when we left the room, when we had fire in the stove —

rove D W. that we should not spit in the sink, or on the cellar floor &c —

aniel B. that it was against order to eat unripe fruit —

Sisters' 4th & 5th rank, of the latter but 3.

Phebe Ch. spake that we were taught to attend to our victuals in the proper season of them, both week days & sabbaths —

Salome S. that we were taught to lay our handkerchiefs on the bench when kneeling at the table, & likewise when we rose from the table, not to kneel right down, but straighten up, & then kneel regularly —

Prudence H. that we were taught to bring in all the clothes at night when having been washing, & that we were taught, if we carelessly tempted the world to steal, the blame would fall upon us, if things were stole —

hloe J. That it was ~~[illegible]~~ to have the ~~brethren~~ brother & the sister shut up in a room alone, i.e. for br. & sister to be alone in a room with the door shut —

Roxena C. that it was contrary to ~~prudence~~ to eat warm bread, or bread baked the same day —

Ziporah C that when any had been riding out &c among the world — they were to stand behind; & I suppose she meant to include when ever we were absent a day or more among any other order —

Ursula B — that we were not to stay out of meeting without the knowledge of the elders —

Polly B. — That when creatures got into our inclosures, we ought to turn them out, or get somebody to do it —

Mariet D W. — that it was contrary ~~improper i.e.~~ contra to go to see shows, towers &c —

Semantha F. that we should not work when others were kneeling down —

September 10 —

Elizabeth Chauncey spake that it had been contrary to our [redacted] smg psefs
gather, sauce on the sabbath, or pear apples (for cookery I supp
on the sabbath —

Ruth Meacham spake that it was against order for br & srs to be tog
having privat [redacted] uojpo &c —

Hannah Turner, spake it was contrary to [redacted] psefs to iron clothes b
candle light — this is the last that [redacted] spake.

Of the observations that E Br made.

While the br & srs were speaking, he made some remark upon ~~order, or~~ what each one had said, either as illustrating upon it, or a reccommending it. On John Br's he added if any one did get overco it was annexed that the one who introduced it should go immed ly & open it to the elders, & all who heard it should go and witness to At one time he remarkd that no one ~~was~~ to be absent at bed time without the knowledge of some in the room — On Rebeca M's observed that we must not cut hair, nor trim our beards on sabbath. On John Spier's he observed that if we were under neces to get tools without the owner's knowledge we ought not keep th a minute after we had done with them, but return them immediat

On John Dean's he observed the absurdity of such a practice — get on fence, hanging the arms over, "as you'd hang a trammel on a log & hindering people for trifling matters. "Yet" says he "there may be c cumstances that render it necessary to stop people on special errands — but he desired us to be careful — (psef

On Patience Bagswell's he observed that it truly was given as [redacted] that we should lie down, & rise together; or at the sound of the we should all rise; but ~~since that~~, he said there had been further tol ation, & he feared ~~there~~ there was too much neglect on that part, & reccommend that we should rise in season & kneel together as f as convenient — observing there was allowance where ~~we~~ any had been broke of their rest, sawing, watching &c &c —

On Jacob Blangh's he observed that, when we did the same duties on sabbaths, a other days we might drink cider &c — but not drink cider or spirits on t Sabbaths, except on particular occasions —

Of Francis's he observed that he did not know as it was contrary to
psefs [redacted] of to spit out at windows, only as we were taught to look out,

once and not spit on any one that was passing by, under the window —

In Levi C's he observed that we were not to go carelessly about barns &c with open lights, but that there was provision [redacted] case of husking corn, or some such work, we might have a light set out on the floor, as safe from doing harm —

In Roxena Chauncey's he observed it was a wholesome psess [redacted], and he hope it would be attended to —

In Ziporah C's. he observed that those who had been out, ought to stand behind to show respect & reverence to those that had been at home &c —

Of Ursula Bishop's he observed that it was psess [redacted] when one wished to stay out or was not able to come to meeting, it should be by the knowledge of those that had the care of the meeting. [redacted]

After the rest had spoken, Hezekiah G. spake of two or 3 psess [redacted]

One he said was respecting milking &c the brethren were formerly desired to make the beds sabbath mornings, because the sisters had the milking to do, and after this requirement, the brethren [redacted] did the milking, & he considered the requirement of making the beds, the same since that, as it was before — E Br told him he thot not, for when the brethren took the milking, it was the sisters' duty to make the beds, unless the brethren had a mind to do it; and it was left so [redacted]

Another thing Hezekiah spake of, i.e. it was given as psess [redacted], when the sisters came to make the beds &c for the br to leave the room.

17th morning meeting. It having been the gift to mention psess [redacted] and as were a number which had not been mentioned, R. asked spake of a number — viz. Says she, Deacon Richard S. mentioned it was contrary psess [redacted] to speak of our gifts & orders to other families & orders. it is likewise contrary psess [redacted] for us to examine others respecting their gifts &c [redacted]

He said it was mentioned that it was contrary psess [redacted] for one sister to go alone to brethrens shops — but that it was felt right to make some exceptions to that, in such a case as the deaconesses should want to go in haste to call a brother to take care of some company, or it was like to rain, & they need a brother to help cover up some drying apples &c &c —

(I recollect that when this psess [redacted] was given or at least when it was last spoken of before, the brick shop, & the physicians' shop were excepted, as being places where one sister could go on occasion)

He observed we had been taught, when we went abroad, we were to apply to our Deacons for spending money & that if we were expecting to buy any thing on our route we should speak of it before we went & get their union, & when we came home give an account thereof to the deacons —

He said we had been taught (whether publickly or not, it was that well now speak of it.) not to examine the Deacons respecting the prices of what th[ey] buy or sell.

It is [redacted] improper for one sister to walk out alone in the lots barn

It is [redacted] to invite strangers or visitors to drink [illegible] [redacted] & considered sufficient for those that took the care of them to ask them be free & ask for what they need &c —

We were taught ~~to invite~~ that those who were here at mealtimes, be invited by some one to eat —

We were taught that brethren should not go into the kitchen to wash hands unless they had some particular business or concern there —

It was given [redacted] [illegible] that there should be no smoking done in the ki

Also that it was not a place to wash feet —

We were taught that we should not go into the kitchen to dictat the cooks, or be faulting, but any one had a right to apply t cooks for what he or she needed —

We were taught that if we were sick, or needed any thing on accoun of illness, we need not expect the sisters or any one to try to find w we needed or what would suit, so long as we were able to go ourse or send by others &c —

We were taught that it was improper to drink new distilled liquors

It was given [redacted] [illegible] that brethren or sisters should not bring books pamphlets, newspapers into the family & circulate them, without showing them to the elders — And likewise when we recieved letters we were to show them to the elders — * These were the matters [redacted] that Rufus mentioned this morning, Sept. 17th 1820 —

Of order in general.

Many of the preceeding matters or subjects, are those that were g only as counsel, or at least cannot be called order, in the sense of an injunction — some are so indefinite that it cannot be known to what degree to consider them as binding, & which nothing but good faith & judgment can determine — Many things may be spoken & recommended in meeting by the elders which may feel of importance to a conscientious person, and as binding as order, and yet not be what we term ord

I should not consider any restrictions as a real binding order, did not define the nature & degree of action in such a way that it was n left to the judgment or fancy of a person how far he might go without infring

* Rufus mentioned one more viz. If any one got [illegible] so as to be disguised with cider or spirits, they were to take their place behind all in meeting, untill they confessed it —

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hus, that a brother & sister must not be shut up in private together,
may be considered as a binding definite order; but that we must not
peak to irritate the feelings of any is indefinite, leaving it to the
ersons own mind, to go as far as he thinks will bear —
Many things are as regulation, and not so propperly ranked among
e orders of God, spiritually considered; ~~th~~, inviting strangers to eat
hen here at meal times.

It appears to me necessary to preserve a distinction between counsel, regulat
n, & order; for if we term them all orders, injunctions, or the orders of God,
t must, I think, have a tendency to bring them all on a level, into a
atural sense, & consequently prevent us from paying suitable reverence
respect to the more important matters -
Many things may be disorderly & not be a breach of any particular order,
it may tend to bad habits, or disunion. Those disorders & breaches of order
at give the most latitude to an evil nature, or are the effects of a wicked,
rnal, or mallicious mind, are the most dangerous, whether it be in res-
ects that can be limited by particular restrictions or not.
I am sensible that it is not the mere keeping of any order that will
sentially avail any thing to justifycation, But it is by keeping the orders from
sense of duty, & that from choice — when the elders signify their mind
me, I do not feel safe without doing as they wish me to do: if they
ach me my duty, it is order enough for me; & if they feel to lay an
junction, or restriction respecting any thing, it is my faith to make that
t my own order, & keep it thro' conscience, else I can merit no reward, let
t be never so great a cross. I believe I might punctually keep
very order that is given, and yet be none the more justified for it be-
ause of ~~not~~ doing it to shun blame, or because I was, as it were obliged
keep, & not keeping it from choice.

I am confident that finally, nothing will avail to justification, but
the creature's having the Spirit of God within, & that it is impossible to
keep the orders of God to acceptance, without the indwelling spirit.
f it were possible for every one to possess a right spirit, there would be no
need of orders or injunctions, there would be no need of any thing more than
the regulating of our concerns, & the manifesting of our duties. I do not
believe there are any binding orders, injunctions, or forbidings, or commandings
against evil practices, in heaven; every one acts from the spirit of God
within, it being made known to them what their duty is —
As we in this world are subject to so much weakness, we have such

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a blind nature, are left to so many trials & temptations; our con
is so uncertain, we have so many difficulties to experience & h
are consequently so many ways to find, or at least, labour for, ex
that we are continually exposed to disorder & loss: And it become
necessary for us to be under order & restriction, and in many respects q
to our disadvantage. I think likely most part of our definite or
are such as would admit of many exceptions, were it possible to disc
all cases that might occur, & perscribe how far we might venture.

For the sake of avoiding the appearance of evil we have many times
refrain from many things that might be well enough, if the pe
possessed aright spirit; & on account of the natural tendency to go to f
we have to entirely refrain. So on account of the weakness of ou
natures, & because an evil nature is so ready to take occasion
act, we have to avoid tempting the devil.

Thus, it would be as right ~~on~~ occasions to eat fruit after supper, a
any time if it were not practised too much, but because there can
no stated rule how much or when, & because it is not absolut
necessary to eat it, & every one does not possess suitable judgemen
we refrain from the whole – again in relation to being with b gf
bmpof, in itself there is op ibsn in it; could one have perfect power
an evil nature – we are here many times under great disadvant
but because of the danger, we refrain: we are under order to h
no private union; but private union is no worse than any other
the flesh does not work therein. We have to avoid giving any occa
to excite each others' minds to carnal things, or the flesh; and many tim
we are to disadvantage & shun that which in itself, would be well eno
when if every one possessed full power over that nature, & then
we might as well be excited to that, as to any thing.

I sometimes feel some pckfdujpo to cjoejoh psefst because they out
many opportunities of doing that which seems measurably ofdftbsz, and ren
circumstances jodpowfojfou.

I believe the orders and regulations of the Church are a great blessing, and a tr
means of protection, & internal harmony, and they who keep them in re
conciliation, if it be some mixed with fear, will thereby find the spirit growing
them, which will yet become the great moving & only binding rule of their condu
Orders will then be useless like the binding round a graft, which has sufficient strength

Sept. 20th evening Rufus spake of more ~~[illegible]~~ perfect sty. We were taught not to graff fruit trees with
another kind, as apples with pears &c. We were not to suffer hogs & sheep to be together or ho
& oxen. (I [illegible] not be certain whether he said horses & mares should not be so run together, however,
that is an ~~[illegible]~~ order equally binding. Likewise not to suffer the intermixion of asses & mares.)

Continued — Sept 20th 1820 —
ufus also spake that it was [redacted] [illegible] [redacted] to set eggs under a fowl of a different kind
turkey's eggs under a hen &c.
is considered [redacted] gifts to make any thing to send out, which we do not approve of
mong ourselves — superfluities — war implements &c &c." —
Br spake of 3 or 4 matters. one was, it is considered R.B. necessary to be as [redacted] [illegible] that breth-
n & sisters should not after meeting go to each others apartments, except on particular
casion. (This has not been spoken of [redacted] before now, I think)
merly, we were particular to put on coats & dress up more for evening meetings than
when at work, but latterly, it was that drugget frocks, subsurtouts, or a common clean
ess, would answer for them that chose it —
And in relation to suspenders, some have expressed a wish to have them, and the
matter has been considered, and there is union in it, for those that need, to have.
t is not expected for a uniform dress, i.e. for all to have." E. Brother.
th E Br invited some to speak [redacted] more [redacted] if they chose. Rufus spake some to
he children, stating that it was absurd for them to contradict those who were older
an they, or argue & dispute with grown people advanced in years, — he labored
show them their place, & taught them to be reconciled to what was required of them &c.
el Turner spoke of [redacted], viz that we were not to doctor ourselves when sick,
nly in union with those appointed for that purpose — and, that we were not
go into the appartments of the elders without particular liberty.
ence D. spake that if we brake any of the [redacted] of God, we were to confess it before
come to meeting —
I having been previously asked to repeat a hymn & not succeeding very well that
would mention 2 [redacted] viz. We were taught (or desired) not to throw water out at the
windows of our painted buildings, and that we should not knock out our pipes, or
throw candle snuff into spitboxes.
Eliab H. having been gone, E Br. asked him if he could speak of some precept [redacted] —
Eliab answered, he recollected we were taught neither to take offence, nor give
offence". This was Mothers' precept —
th This morning a load of provisions starts for Savoy, it having been a season
of drought & famine in that place — our brethren suffer much, and we feel obli-
gated to help them in victuals & clothing. September 25.
There has the fall past been a donation of children sent to Water-
vliet! They had not many young children there at the church — so five in num-
ber were sent from here — viz. Marilla Fairbanks, Elizabeth Seely, Mary-
trine Chadwick, Emeline Silick, & Richard Silick.
We learn by letter that Lewis Clark left the way of God and departed from
the Society on the 27th of this month, Sept. 1820. It is a great pity that such
young man could not take up his cross, and be a faithful believer, — he has
lost all his past labors in trying to be good, has forfeited his privilege, and brought
upon himself, desolation and woe. I think it [illegible] that he could not keep within
his [illegible] in subjection. But is no cause of discouragement to me.

October 25th 1820. Eve meeting the elders desired if any one had xsjnuefs down pseft of our family, they would esjoh it to uifn. I was much bie to uiptt know xibu to ep; but seeing I had not xsjnuefs them ~~~~ the seuse the
- ment, but merely for the sake of knowing what uijt 18 uiber I sai
I that up ffg it to nyttfrng.

November 1st the elders wish to speak to the older part sepperately, so the youth retire.

2nd The elders speak to the youth seperately. The subject of their counse was, that we should shew proper respect to those before us; keep in our p & not laugh at those who were aged and infirmed, nor feel ourselves a them; ~~nor~~ need we follow a bad example. &c &c —
I understand the pimefs pbat were desired not to xbz pmefs gbse &zp fs gbsn —

6th Mark Hinkley and his little br Rufus H. came here to live.

m 27th Rufus Hinkley comes into the Taylor's shop, to learn the t of me. I had a feeling to him the first time I saw him, & sp to the elders for him, if he should ever come here to live.
As far as I have seen of his conduct & appearance, I lik him much, & now I hope to be prospered with him & h he will prosper & make a good believer, & a profitable Chu member.

30th Evening m.g E.Br speaks of the gift of opening our mi

December 2nd eve. m.g E.Br. speaks of the gift, and the importa of doing the work of the Lord faithfully

3rd Sabbath morn. the E Br again speaks of the gift, exciting us to be in a labour, and mentions some things where if any had transgressed, they ought to confess it. such as pri union between br & br, & sr & sr, or between Br & Sr. if an had given way to the flesh in any way they ought to confess &c &c &c — it was a solemn time. He likewise mentioned a dream he had last night, in which he felt a particular gift. He dreamed he had a present sent him, filled with good thing jewels, rings, and chalks of various colours, and many goodly thing and it was sent from Watervliet. He said it opened him sinc came to meeting, It was the gospel that he received at Watervliet, where he first confessed his sins. He signified we had all received this gospel, by confessing and forsaking our sins, and turning to God. He exhorted us to be faithful and do the work of the Lord with honest hearts.

th. The family get thro with opening their minds. For my part I feel the greatest uspvcmf in relation to nz gbjmjoh respecting the gjgut in the ojhiu. outward nfbot seem but a qpps tfswjdf. I know I must hfu lfe the wjdupsz pwfs that; but I gffm it will have to be thro some tfwfsf usjcvmbujpo.

th. We keep thanksgiving pursuant to the governor's proclamation We attended H.M. meeting like sabbaths: had an excellent meeting, ministry attended. Mother spake some. Elders spake in confirmation of what she said, E. Br. also spake of the late gift, and expressed his thankfulness for that degree of salvation that we as a people had obtained, & for the faithfulness of the family in opening their minds — Observed also, that if any people could keep a thanksgiving we ought, above all people, to be able to keep it to God's acceptance, for surely we were abundantly blest.

The order of the day is to clean up and set things in order, so in still work &c &c &c — supper at 5. eve meeting.

th. Evening E. Br. spake of ~~the~~ psefs respecting having an open lantern or light in the barn and observed there had been toleration, but it was thot best to have it kept as first psefsfe, viz. not to allow an open lamp or light in an open lantern in the barn.

Many instances we have heard of the season past, of buildings being burnt, Adams on the east mount & Deacon Cozyberry's in Canaan lately — many at a distance.

821 January 1st. It is agreed upon to alter our time of rising in the morning, and consequently of meetings, living down &c — on account of having breakfast earlier, in order to have the forepart of the day to more advantage.

Elder Br Seth & Joseph H. came down to attend to a consultation upon a ~~book~~ manuscript entitled "a brief account of the united society" &c. there is talk of printing it; & the ministry and

thers desire to have it prosperly prepared. There is one subject a
that causes much labour, i.e. respecting the existences of the D
Some wish to have it plainly published that the Devil is self
istent, others do not. Calvin is very strong for it — J.M. is quit
against it. Many arguments are brot on both sides, C. feels f
able to prove the D'l is Self-existent, and argues much upon
J. feels right — perh'ps xby. C thinks it very needful to adva
his ideas. others feel it unnecessary, and perhaps hurtful.

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For my part I think it unprofitable to meddle very f
with such secret matters, indeed it think it impossible
for any man living on earth to know, or that no one
sufficient substantial evidence of the ~~f~~ origin of the D
we have no perfect representatives of the source of good & co
we may trace things that we know, and draw arguments f
what *we* suppose a substantial proof; but we have not a su
ficient knowledge of invisibilities to see how far the thing
within our comprehension, represent the things beyond
our knowledge. There is no arguments on these things t
direct my mind in the decission of such things, indeed it
my conceit of any one's opinions to see him very confiden
and trusting to proving his ideas, in things that I know
he cannot comprehend.

Jan 7. The origin of the Devil is a topic of much conversation a
the brethren and sisters. Some are quite opposed to the idea that
the devil is self existent, and scarce any body thinks it advisable to
publish it so. Some think it is inconsistent to suppose he is
self-existent, because they say it would charge God with being
author of sin — and say good and evil cannot come from one so
others say evil is nothing more than a misplacing of things — tha
there is nothing evil in itself — that every thing is evil, when it is
out of its place. — But I think no body is able to tell the
origin of the Devil — and what matter is it — since we know he do
exist, and all we have got to do is, to overcome him. —

February 2nd We receive a letter from Watervliet stating that Mother is quite unwell

th Just before midnight Abijah Wood arrived here with a waggon ings tidings that Mother is newly seized, & that it appears likely she cannot live long; that they desired Eliab to ome immediately up there: so Elder Br. & Eliab are fixed off as oon as possible, and as it happened, they had previously expected o start in the morning, they were the sooner ready, & started bout ½ past 3. Nathan W. goes with them. Abijah returned in the morning.

Some fears are entertained that Mother never will come o this place again. The conclusion is, or talk as we have heard by the by, that if she does not yet released soon after they arrive, Nathan is to come back soon If she recovers again he is to stay a while.

th Nathan does not return, and we hope Mother is recovering

th This night, after midnight, morning of the 8th we are are awaked from our sleep with Solemn News!

Mother is no more! O sorrowful, sorrowful, we are deprived of our last and only parent in this world; A kind, tender Mother in Israel indeed, beloved and respected by all her children. But tho' her righteous soul has fled ~~to~~ the regions of eternity, may her spirit still be with us, & bless us; and while she is released from the fetters of mortal clay, may our spirits be united to her, in the mansions of peace and righteousness. May God still remember us, yea & he will still protect all who obey Mother's gospel.

It is thot best for the Elders, Deacons & Deaconess to go up to Watervliet, to attend the funeral, and as we arose very early, (between 3 & 4) we had a meeting at 5 &c. Rufus spake a few words, concerning Mother's departure

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and of their going up - and that many might feel much axiety to
but he said it would be impracticable.. He desired we would all labour
feel right, that each one would be wise. He said we could not call M
back, the only way to keep Mother was to keep her spirit; he said he
he believed Mother's mantle would rest upon us if we were faithful
Our Elders and deacons set off from here about 1/2 after 6.

To day I have to keep school, tho a disagreeable task in such a t
but I felt it a duty to reverence the day when our Mother lay a lifel
corpse, accordingly I enjoined solemnity, allowed no playing or laugh
in school.

night of the 9th I dreamed I was in school - & E Br. John came in, looked pleasant; & wa
turning to go out, without saying any thing, I tho't he ~~made~~ waite
us to notice him, and instantly I made some sign ~~that~~ to the schol
to show some mark of respect to him, and they immediately unite
arose and made a beautiful obeisance to him.

10th The Elders and Deacons return, and bring tidings of particul
They attended funeral at 10 oclock on the 9th ~~inst~~ - they sung the fu
hymn - Mother's children Anthem, and "Our Mother's gone" &c in the 2d fune
time: near all the Lebanon Elders spake - but there was no lengthly
course - no great parade of any thing, all was moderate and regular
not a world's person to be seen thro the whole, till all was over - this
agreeable to what Mother had chosen should be the case.

Some Observations of Mother's last work.

The ministry went up to Watervliet on the 19th of ~~Feby~~ January and Mo
was very earnestly engaged, almost continually ~~engaged~~ from that ti
till she was taken ill, in stirring up the brethren and sisters to ne
zeal; taking much delight in viewing their labours, setting them in
order, encouraging them to persevere - exhorting them to be faithful
to keep the orders of God - striving to bring them into more per
fection in the manner of laboring in worship. She said that it
had been the gift to pick up first Mother's crumbs, and now it a
the gift to pick up Br Josephs. She enjoined upon all to be alive, a
zealous, spake much of the golden chain, and was remarkably pleas

n saturday even Jany 27th She sent a message to the people to be given
in meeting, which was in a particular manner to exhort them to be thank
l for the gospel and the gifts of God: this was her last gift to the people.
nd now Mother's work was completely finished. This evening she
s taken with cold chills, and did not recover till mortal sorrows fled.
owever, she was considerably releaved on monday (her birth day) and she
ent to the Office, but was there violently taken, returned back to the
eeting house, and expired on wednesday the 7th ¼ before 3 P.M. being 65 years & 2 days
— When Abijah came down, it alarmed our feelings considerably;
knew it must greatly shock all the believers to have her die sud-
nly. for we had not been warned of her departure, and we had seen
thing to apprise us of her death since the fall of 1819. when we were
nsiderably exercised with hope and fear — but as she recoverd and was
gain able to fill her place we had felt for some time as it were
ecure, and knew not but that she might abide yet some years
with us. And as we did not perceive any thing very extraordinary in
er deportment and works that pointed us to this serious change, and
here being no gifts among believers as we knew of to forewarn us of it
e were as I might say brooding under Mother's wing with security and
ndifference, ignorant & unsuspecting of what was shortly to come upon
s. Mother had made no ✗ very particular overtures of late as I knew
, nor had she been uncommonly engaged in any matters that might
eem to indicate a close of her work here. I have learned since Mother's
ecease that, on the morning that she went to Watervliet, B Abiathar
old the elders, weeping, that Mother's gift was out — I have understood
hat it seemed to be very difficult for them to get away, every thing seemed
to work against, and Mother's feelings seemed to be pressing & zealous,
which seemed to ~~be~~ render circumstances singular. When we heard the
letter that first gave information of her illness, we began to feel alarmed,
nd particularly one sentence, written by Mother's request; she refered to the
ast time the ministry and elders were together, & desired that the Elders would
pray that "if ever they met again, it might be in the gift of God". And when
Abijah came down we were much concerned, & on the evening of the 6th we
ll assembled for the purpose of uniting in solemn prayer that God would
pare our Mother, if it was his will. this was a pretty universal gift in this place;
e were universally fearful of the result; but hoped for the better, till at that

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solemn & dark hour when the heavy tidings first reached our ears tha M
was no more. — Then O what sorrowful hearts & solemn hours. Every one a
mourning for the loss of Mother. It was like cutting the tenderest ties; &
breaking asunder the heartstrings of tender union, & seperating the dearest-
lation; at this trying hour we forsook our sleep & disdained their restin
places, and like mourning doves assembled ourselves together, & sympath
with each other; gave vent to our tears & besought our God to remember us; a
calling to mind our duty as children to set out anew, we made our vow
to walk in the Spirit that Mother possessed, that God might still own u
Thus having done all we could, we imparted our love and blessing to th
our fellow sufferers, who were going to do the last duty that could be do
to the mortal remains of our departed parent. And so we went with
heartfelt solemnity to our temporal Employ.

The school was this day conducted with solemnity, no plays
allowed, nor even laughing among the scholars; that we might observ
that day when we were left as orphans, and when the lonely remai
of Mother's ~~[illegible]~~, was still before the eyes of living beholders — a real
mark of a solemn event.

The believers now felt a lively sense of being deprived of Mot
and now began to come up to our view the many happy days we had
enjoyed with her & thro' her labours, and seeing that we could never a
gain be blest in that manner, it made them feel serious & heavy he
~~and~~ It was no more than must be expected of those that had any fe
ing and union to Mother, to weep, & sense their deprivation.

Of the peculiar circumstances preceeding Mother's death

Mother has heretofore said that she did not desire to have an
great parade at her funeral, any great doings, or exertions, all she
desired was a decent ~~burial~~ funeral and burial, and also that sh
did not desire to have any of the world present; moreover, she h
told Anne Mathewson, in some conversation with her, that her
secret choice would be to die at Watervliet. And so it came to p
she finished her work at Watervliet, and at her funeral & burial there w
not a single person of the world, appeared, till all was over. and th

were returning home, and one person come up behind them. This was quite favourable to the believers; for then they could weep, Speak and sing, as they felt to —

Some time before Mother was taken sick, (at Watervliet) two of the brethren (whom Morrel Baker was one, were about to start on a journey, Mother called them to come and ee her; she asked Morrel how long he expected to be gone, he said, bout 3 or 4 weeks; she answered that if he did not return within weeks, she might be gone, but if he returned in "3 weeks and days," he might see her, and she could not promise him any further.

In 3 weeks and 3 days from the time that Mother spake to Morrel t the same time of day, Morrel went into the meeting house, and saw her dying

While at Watervliet Mother in speaking of coming to Lebanon was observed, at all times to be very particular to make a reserve aying, "If I ever return to Lebanon", "If I live to return" &c. —

After she was taken sick, in the evening, she was setting silently with Ruth, and after some time of silence she asked, "how should you feel if you knew you had but one day more to live?" Ruth replyed ~~xxx~~ what made Mother ask me that question? ~~M~~ Mother's only reply was, "O, I was thinking". It is very likely that Mother felt that she should not remain long in this world.

In the same night, Mother was quite sick. & E. Abiathar went to call David Miller, and just before ~~Calt~~ he got there, David had just waked up, and was viewing a coffin that appeared to him at the side of the bed: he got up, and went and did what he could for Mother, and returned back ~~to bed~~, but did not think what he had seen, till he went to bed again.

When Mother got at Watervliet, she told them she had come upon them unawares — and for the ~~future~~, she should always come so, but she should come when she felt a gift =

February 1821

23rd: Letters have been sent on to all the western Churches, to in
them of what has taken place in these parts.

24th Dolly Chauncey goes to take her residence and labour to fin
a gift at the north family, in the lot of elders.

Cynthia Hamlin has taken Lydia's place in the room — T. Haj
K. C. J B

One evening meeting this week past, Rufus B. attended our meet
and spoke a few words, to express his thanks to the Elders, Bret
for their past kindness to him, signifying it was more than
could have asked for. &c.

25th E Br. mentions the necessity of our labouring to gain mo
gift in our manner of labouring, speaks of Mother's late gift
at Watervliet for that purpose: he says there are many, especi
the young that are quite deficient in labouring. After meeti
the younger part (of the brethren) remain in the meeting roo
and are, as some of the youngsters call it, drilled! —

February.

It is indeed a desirable attainment, to be able to unite we
in the worship of God, but it looks like mockery to be awk
& not in union, in that divine exercise, so it is considered by

— The brethren and sisters begin to feel more comfortable, n
than long back. Time has passed slowly with the greater pa
and the Elders have had much to feel and think of — we hav
been still and careful not to say a great deal to the elders, becau
we knew their minds must be engaged; But now the way
begins to appear more clear, the ministry has got established,
the elders' lot made whole, & Deacons' supplied; and now we ca
go on regularly again, and keep our union and order as well as
in former days. It is worthy of remark that the feelings of th
brethren and sisters have felt so peaceable, and willing to unite w
any gift that might be manifested. It was well known that t
must be considerable change in the leading gifts; but there did not

pears to be ~~but l~~ much concern how it would be, or much laying
ut; tho it was expected that we should have to meet with ve-
many changes, but no one appeared to borrow any trouble for
hat might take place. The common language was, "There still will
e a way for all that are faithful, we need not be discouraged God
will not forsake us; all we shall need to do, will be to be ~~f~~ good,
d do as Mother has taught us."

When the gift of establishing the ministry &c was developed,
the feelings of all gathered to it; and felt to support it. There is
no doubt but that the believers will freely gather to those that
tand in the lead; Elder Ebenezer is much beloved by all, and Rufus
considered a suitable person for that place. Elder Br John was expected
by some perhaps to take the first place, but he himself says that he
is far advanced in years, that he is able yet to be more ~~a~~ help in the fam-
ily than in the ministry, and that E. Ebenezer & Rufus are more
men for counsel, and he is better for the battle &c —

5th. Mark & Anthony return from Harvard, and bring Dwight &
Barnabas Hinkley with them from Berry. —

March 1st. Proctor & John Bacon return from Canada, having
been gone since some time before Mother deceased; fears began
to beset us that the lake was their grave — but they are safe at home

ohn Dunn's sister has set out to be a believer —

Sister Ruth has informed us that Mother, in her illness, pos-
sessed the gift of seeing any person she wished to.

Sister Ruth chooses to have no other tittle than that of Sister.

bout the 5th of March a new arrangement in the singing classes
takes places. Joel, Jonathan W. George D.W. Grove D.W. & Daniel
B. sings in one class. John B. Henry Jo. Edward F. Luther C. &
William F. in the second class. & Richard B. I.Y. Anthony B. & G.L.
n the third. Henry, Jonathan & Anthony do not change their standing
but stand in or near the middle, & do not pitch songs. Nathan
Williams resigns —

March 9th Tipobnibo Xppd has ~~[illegible]~~ to come to the tfsjpvt
fobrjsp of having ijt other uftujdmf fyusbdufe, and what is exp
the ofjhicpvst came pgg some time after they had gotten xfmm as
hoped: & the ~~so~~ scene of taking vq the bsufsjft was much xpstf
the first pqfsbujpo insomuch that Tipobnibo was resigned to
and must inevitably, had it not been for the good exertions of those
cerned—.

March 11th a.m. meeting E. Ebenezer speaks a few words to the
youth: signifying his sense of the privileges we enjoyed. He sa
the time would come when we should not be blessed with the pres
ence of those older brethren & sisters who had long kept the gosp
The time would come when we should have to keep the gospel for
our selves, or lose. He desired we would be faithful, be humble
simple; and be thankful for our privileges with so many fait
elders, who were able to teach us the way of God.

17th We still continue striving to learn to get more comp
in our worship. There has been different ideas of the man
that F. Joseph established; some say the foot was to be set
strait forward before & partly round behind—others sa
that he did not set his feet straight forward behind—but
Ruth says that Mother taught them to take their full
three steps back and forth, and to set their feet strait and bef
and behind. But I scruple whether our assembly will ever tak
three whole steps, or set their feet straight forward, for after
after all our labour there is not more than four or five t
do either.

18th In compliance to a request from the 2d family, there ar
several Br & Srs that go over there for an example to them in
laboring. E.Br. Nicholas B. J.Y. G.L. & Wil—F. sis L.M. J.S. [illegible]
Anna Cl. & Rachel Sam. We sang & laboured considerable, and so
got hold considerably. Take them together, they got together abo
as well as we do in our assembly—but some more deficient in
the shuffling part ——

n these years it seems to be a remarkable time for freedom
d sociability, particularly on such occasions as in our meetings.
t becomes all not to be straitned nor screwed up, but if any
e feels to speak, or has any particular gift, he or she must be
nembarrassed. And at such times as our aforesaid visit to the
ond family* there ~~must~~ was boldness, freedom & openness,
nducted with simplicity, & in union. It is our faith that "where
e spirit of God is, there is freedom." Our present Elder Br. is
remarkable man to disperse all superstition & bondage; and
e has a peculiar gift to drive away darkness & heaviness & raise an
ssembly in life and cheerfulness. He abhors all grim, dull
d bound up feelings. He has a particular gift also to change
the sense of others from a scattered sense, and worldly mind, into
nion, & a gospel spirit, by little peculiar gifts, or expressions
ch as shaking, bowing in some manner, or singing some
little song or hymn adapted to the case — or in breaking thro'
n some way or other. He preaches simplicity & thankfulness
s very worthy virtues, and in a remarkable manner in his
exhortations, acknowledges & recommends Mother's gospel, Mother's
example, & spirit; and teaches that this gospel is contrary to a
lost nature, & a high sense, being a manifestation of God's grace
n Mother Dispensation of wisdom & glory. He teaches us to
labour for Humility with cheerfulness, fervency with wisdom,
joy with thankfulness, Love with purity, order without bondage
and Godly fear without superstition. This perhaps properly
represents the tenure of the doctrines & exhortations held forth
~~among~~ in the Church about these days. The faith of the Church
is very uniformly planted respecting the nature of the gospel;
but few peculiar ideas prevail, the work & effects of the gospel is
uniformly understood & explained by believers in Christs second appearing

March 20th 1821 —

Dwight & Barnabas Hinkley came here to liv
Dwight is going to work in the Blacksmith's shop — Barn
is going to work with Mark, hatting &c. —

24th This is what I call my birth-day, as it is the time of t
year that I came to the Church to live — fourteen years
have I been in this place, which is above half my lifeti
I may divide the time of my residence here into 3 parts.
1 The first part was a pretty serious time, & being young & g
having but few of my age to unite with, & being under mi
close circumstances, I had disagreeable scenes to pass thro; i
learning my trade, conducting myself with superiors; grapp
with the growing passions of nature, & labouring to gain
union with my elders, Brethren & sisters. In the second p
I enjoyed myself the best that ever I did in my life, having
gaind a midling good degree of union, having freer access to
elders; coming some more forward in privilege, and having so
more liberty of acting and speaking my reason, having m
opportunity in mutual kindnesses, and yet not having
gathered many concerns of labour, of care, or of the burden of
matters I could go on and do the best that I knew, feel safe i
what I did, enjoy my union, and not trouble myself mu
about what was past, or what was to come — still I had my own
nature to experience, but I hoped to see better & better days.
In the third part I have met with different times, and have ha
to come more into the labours & perplexities of life. I have
been more scattered, and have gathered more of one thing & anothe
have been more depended upon by others, & consequently met
with many cases wherein I could not give satisfaction on all
hands. I have had to feel care & concern, in whatever I undertook, in p
portion

o the importance of my undertaking, or loose the approbation of
thers. I have found it true that the more I gather upon me, the
more perplexity it will be to me; for if it be in addition of work,
it renders it more difficult to do all that is necessary, in its proper
ime, and to the satisfaction of all concerned: different branches
will unavoidably clash, and require one's attention at the same time
in different places. If it be in various little calls, choars &c, it
takes one from his imployment, tho' never so much engaged,
and makes one scattered, & not to be depended upon. If it be in mat-
ters naturally agreeable it is apt to attach the sense, & draw one
from his duty. If it is in matters of advancement, there are
many evils attending; in such a case I am harrassed on every side.
I feel afraid of getting a high sense, and I am eyed by every one.
I feel perplexed with my own inability, & the fear of not conduct-
ing rightly. I feel exposed to the judgings & feelings of those that are
not promoted, or put forward as am. I can take but little com-
forts in advancements, agreeable employments or calls of which
the generality have not an equal share, for since such things
require my time and attention, it many times calls me from
such duties as the generality have to attend to, & which are sometimes
disagreeable to those who have to do them. And being thus exempted
at times, tho' it may be never so disagreeable to my feelings, I
am greatly exposed to get the ill will of those who do not know
the justice of my exemption, & who will perhaps say of me "
"where is he, I believe he might as well be here as me, he feels
to much like a gentleman to take hold of dirty work - he no
need to be doing this that and the other, there are others as well able
to do it as he - &c." It is a sense very prevalent in the Church, among
the youth, that every one must do his part of every thing - no one
ought to be advanced more than another &c &c. Thus it is very
hard to come to the feelings of others; and tho' I am satisfied that I have
done the best I could in these things, and that I have not willingly

or knowingly deprived any one of any privilege, yet it has bee
my case to gather considerable of one thing another, to be full of b
iness, and to be called many ways, and to be considerably depende
upon one way and another, not because of my goodness or abilities,
because circumstances have turned so as bring me in a snarl
complication of work &c. & thus I have experienced many
serious hours & days on such accounts. It is my princip
however to alfways to look on the best side of things. And the
one thing I have learnt that every sweet has its [illegible] b
& that the more one gathers, the more he has to be perplexe
with: & that the trouble of all our mortal scenes is sufficient
to spoil all the happiness that is to be found in them.

These difficulties are not all that I have met with: as I
advanced into manhood I came more into relation & connex
with – [illegible] a condition where every part of human nature i
tried, & where is exhibited the most trying circumstance to p
one's faith. In these matters I have met with many things t
spoil my comfort. The circumstances of our relation in the go
& condition ~~in~~ the Ch. seem calculated to move every branch
of an evil nature, ~~and~~ to rouse every wicked disposition, and try t
patience & fortitude of the soul to the last degree: and as the g
pel saves us from being led by our natures, we have the m
chance to overcome evil in all its ways, for no one will eve
overcome any evil passion without first being tempted & pro
in that point: and we may learn from what we experience
that this life is a state of trial, & not of rest; but no one wil
certainly know this till he comes to manhood, & withal I thin
I have already seen so much of the frailty of human affairs, the
shortsightedness of mans wisdom, the difficulties & disappointment
temporal concerns, & the vanity, instability, allurements & unce
tainty of eathly enjoyments, that I dispair of ever finding any abid
satisfaction only in the things of the spirit & in doing the best that I h

March 25th 1821

abbath morn. Rufus B spoke a few words in our meeting. He very feelingly manifested his thankfulness for his past privilege in this family, in being brot up in the gospel, and thanked ~~the thanked~~ the elders, brethren & sisters for the good he had received from them. He said he was thankful for the gospel that had saved him from sin. He desired the young brethren & sisters would consider their great privilege, & be thankful for it. He said he recollected a gift Mother had some time ago for us, viz. "that the younger reverence the older, & the older bless the younger: he said he knew the younger were blest by the older, and warned us who were young, never to dispise the aged, or rise against: he said we should have the gospel to keep for ourselves & others, when those before us were all gone, and it would be a strength to us, to be able to bear testimony that we had always been obedient that we had never rose against our elders; and he said he felt thankful that he never had risen against his elders, and that it had been his aim to be obedient. He marked out the line of blessing and observed how the blessing came in ancient days, that ~~Jacob~~ Isaac tho' blind were able to bless. & that Noah, tho' out of the ~~right~~ way himself, was able to bless or curse; and so he said it was in this day, we must receive our blessing in the line of order, and that the lessor was blest of the better.

It is universally allowed that Rufus has been remarkable for his careful department towards superiors. He always reverenced his elder brethren & sisters, and was very careful if possible never the hurt the feelings of any one old or young. He was always very patient & regular, and kept quite meek and low in his spirit and department; was not urgent and hasty in his undertaking, but considerate & moderate, possessing a strong principle to bear and forbear, give and forgive, rather than to oppress any one.

April 5th 1821. —

E. Brother spoke a few words of his sensation; ~~signifying he felt~~
~~gift of Godly sorrow~~ of the necessity of our labouring for the
of God, and praying to God for heavenly food. He said he felt M
very perceptably last night in Meeting: said he felt a need o
labouring to gather our sense to feel the gospel and the gifts of Go
He said he felt a gift of Godly sorrow, & desired to kneel down & weep
We kneeled down, and after we arose E. Br. said he felt Mothers
very ~~perceptably~~ near & plain & knew it was her, and he receiv
this gift of Godly sorrow and repentance. He said we had now
nursing fathers & Mothers to communicate gifts to us, and the
was more need of our labouring earnestly for ourselves.

He said it felt like a great thing to be wholly deprived of a Mo
and that without doubt the sisters felt it to be a great change,
part with her, and it really was so, yet Mother's spirit would rema
with us if we were faithful. And as Christ and Mother were one,
Christ was the head, so it still remained, in the government of the
Church; the male was the first, and the female was the glory of the m
And as our Mother Lucy's work was to establish and support an equ
in the Church, between brethren and sisters, he desired it might b
supported. "The sisters" says he, "are the beauty of the brethren; yea,
" sisters, you are the glory of the brethren. And I desire the ~~breth~~ a
" sisters to consider that they have the same right as ever they had
" when Mother was with us, the must not be deprived of their lo
" & equality in the gospel: they ^as^ really have influence in matters a
" ever. It is in the perfect union between the two that we shall
" find our relation in the kingdom, and of the increase of his
" kingdom there shall be no end. Without the union of the fem
" part I feel lean & destitute, but in a gospel union I feel rich."

Rufus attended our meeting, he expressed his thankfulness for the
gift this morning, and spoke some of his sense of the governmen
of Christ; He said he believed it was neither male nor female: it a

a joint union and relation between the two. The river of the waters f life, he said flowed between the two. Mother's government was neither male nor female, but it was father and Mother in one: t was the spirit of Christ; and so it ~~[illegible]~~ would always remain; The Church of Christ would always be governed by the joint union between male and female united in the spirit of meekness. —

David Meacham jr. spoke a few words expressing his union with & thankfulness for the gift, said he believed it was just right for little children; that Mother had often taught us to be little. He said he felt a sensation that each one when they came into this room to worship, ought to bring an offering to God. &c &c. —

E. Ebenezer expressed the feelings of his soul, that he felt thankful for the gift this morning, and that he desired to keep the union of his elders, brethren and sisters, and desired us all to labour to support & build up the union with each other in the gospel.

Elder sister & Olive spake some, testifying their thankfulness for the gospel the gifts of God, and the union of the gospel &c &c.

Thankful expressed her gratitude, said she had often prayed that mother's mantle might rest upon our elders, and she thot she could safely say it did, & that we had good elders. &c.

Jemima B. said she received the gift last evening, had a very comfortable night; & that she saw Mother for the first time since she deceased, took her up in her arms, as really as if she was awake, wept very heartily, & begged of Mother not to leave us, & she promised she would not.

Thus we had a very comforting meeting; and we felt enlivened & encouraged in our feelings, and rewarded for our labours in keeping the gospel. Mother's absence has not left us in confusion; nor in strife who shall be the greatest, but the way appears exceeding easy and plain, and hereby we know that the spirit of Christ reigns among us, because we have peace & love one to another, striving to promote each other's happiness —

May 1821

10th E.Br. Speaks that it is thot best to give Ruth Landon, the t
of Eldress Ruth, as she is now the first female in the min
and the first of the male is called Elder. She has been backward
being called by that title, but now submits to it, thro the choice of

17th Eliza Selick is taken to her father at Troy, it being her ow
choice to leave us. She never seemed to be a real believer, but w
quite hard to govern: was high tempered and insolent to her super
Thus as her conduct was such she could not find her union, and
that she could make out better among the world. She often signif
as tho' every thing she saw among us looked hateful, even our dress,
deportment!! Thus she has forfeited her privilege, and we are will
she should go. She has ever shown one bad & sure symtom of a f
believer, viz. she was always idle in times of worship, in singing, an
indifferent or opposed to spiritual devotion and exercises—
She is to be pitied, for she knows not what she will have to ex
perience yet, thro' her folly—

21st 4 boys, viz. Henry Chadwick, Harrison Lockwood, Giles Avery
and Ethan Place go to the female school, to spend their time
to get learning and ease the burden of them at home. And I do no
know but that it is best, but I was some surprised that it should
thot best. I think they must be quite a burden among some
girls, and that it would be difficult for the sisters to keep them
regular, that no harm should arise therefrom.
I have thot that it was difficult to have boys and girls together,
and keep the school in that order that was needful. the manner
government that is suitable for one is not suitable for the other.
We have ~~also~~ often signified to the world that we did not think
profitable to have males & females in one school, and I was in
hopes that we should never get into that manner, let them
never so young. But I submit the matter to those of a better judgment.

May 13th. While labouring step times this morning we raised our hands, with motions like waving, about as high as our heads. Mark H says they labour in that manner at the westward.

24th. Henry Markham goes to Savoy with a load of potatoes with our love and blessing &c. —— They have hard times of it there, and are in need of the help of their friends. Aaron Bills and his family moved down here last week.

27th. This afternoon Father Job attends our meeting, and being invited, he spake some to us, agreeablly to our circumstances, and that which without doubt was interesting to all who heard him. It may be proper to state the principal parts of his discourse.

He first signified his thankfulness for the freedom that was felt in his speaking at that time; then gave out the love that was sent to us from various places in the east, alledging that they unfeignedly & feelingly loved us, and sympathised with us in our afflictions. "And as you have of late" says he "passed thro' a trying scene in parting with our everblessed and beloved Mother, we believe we have all, according to our measure sympathised with you in your sorrows, and borne a part with you in your afflictions, tho' we are sensible it could not feel so heavy to us, as we were at a greater distance from her, than the Church in this place, yet, according to our degree it has been a trying scene to us. But I believe there is no need of feel discouraged, no cause of mourning to the faithfull; God has not forsaken his people, he will always provide a way for all his chosen. The work of God is established on earth that will never have an end; Our first Mother and elders opened the testimony, and established the everlasting kingdom of Christ on earth, and left this world, leaving behind faithful leaders to guard the flock. Our beloved

27th May 1821

Father Joseph and Mother Lucy planted the Church, established order,
and gave us the law of Zion, and confirmed the gospel in this place
will abide forever. Father Joseph finished his work in suffering
after having gathered the belivers into order, in wisdom and in the gift
leaving us to the care & protection of our kind Mother, who has nou
and supported us. She has lead her children in union, established re
gularity and harmony among them, and bro't them up in purity & peace:
and ~~he has been~~ was a faithful parent and protector, till she finished
work in the gift of God. And now the way of God is established
on a permanent basis that can never be removed, the wa
is made easy and plain, order is set, regulation is gained, an
there is wisdom and the gift of God, planted in the church tha
will never be rooted out. — I feel the way of God will still be kept
and there will always be a way for his people, whereby they ma
be protected. And I feel thankful for that gift that still remains
and for the lead that is left in Zion. I feel fully united with M
appointments respecting the lead, I feel full faith in those she has
chosen to stand as the lead: I believe Mother's Mantle rests upon the
& that her Spirit is with them. I feel Mother's Spirit here as
as ever I did heretofore. I feel that God is here. God has placed his
name here, and here it will stand. And when I came here this
time, I came as I have ever done, for support and strength
for the gift of God. God has established this place as the first on
earth, & I have reason to believe it will ever remain so.

This is the centre, and the faith of all believers centre here, th
all look here for an example. And I hope that we all may be
faithful to cleave to that lead that now remains, I love it.
I love those elders who are chosen, I feel they will be faithful to their
trust. I desire the young brethren & sisters, who have a privileg
to live here, may be faithful to cleave to their elders. My belove
youth and children, your privilege is very great: you have the great
of

He expresses that he has felt strong confidence for some time past at times, that there would be a manifestation of healing gifts, & says whether it is for body or soul he believes there is a gift for us.. He desires us to be laboring upon it, and feeling after the gift of God.

August 12th. The Elders speak of the prosperity & blessing that has attended us thro the summer, that we have been protected in a singular manner — exciting to thankfulness —

I would remark that it has been admired & spoken of by many, how greatly we have prospered this season, what a gift has been felt, what peace and union, what ~~love~~ conformity and brotherly kindness has prevailed throughout, and what readiness to oblige each other, both among brethren & sisters, with mutual delight. I would not extoll our condition, but we universally do witness to the truth of these remarks, and we feel as tho we are blest with a double portion of Mother's blessing, and feel greatly obligated to be thankful; and all that is lacking is that we may still continue in this happy condition.

of Mother's sayings which I wrote
from memory soon after she spoke.

I never felt happier in my life than I have good part of the time this summer, and I know it is by good will and faithfulness that I enjoy this pleasure, so far superior to any thing one side of the gospel: and tho' I have to wade thro' some mirey sloughs in traveling to perfection, I have no cause of discouragement —

8th. I returned from a journey to Savoy, having been there the week past. I have heard much of Savoy, of the roughness of the land &c. — and now I have had a most favourable opportunity of seeing for my self. I was quite pleased with the state of the believers there, considering their privilege in the gospel: we came upon them unawares, yet we found them clean, and in as good order as could be expected. They seemed to be well united, quite separate from the world. They showed an extraordinary understanding faith, felt great dependence in their elders, and esteem to those before them, and expressed full assurence of prosperity in subjecting to the gift that was for them, & in being reconciled to all crosses the gospel required of them. While we were there, Elders

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Ebenezer & Peter P. visited them, and delivered the gift to them, for
them to move away from that place and be gathered into more
order, signifying that they could no longer travel in the gosp
in the state they had been in, but must come forward, or be
exposed to go back. I knew of nothing but that all of them felt to
unite with the gift — all that I heard speak of it, showed a good fai

In their meeting they sang and danced zealously, had some op
ations of the power of God, and seemed to be zealous for the cause..

I understand that Samuel Draper at Hancock has gone to the world, to enjoy the
pleasures of sin for a season, and that before he went, Betsy Davis (a wo
man that lived in the office there a spell) being carried of by John Den
ning, Samuel D. said he that they had better carry him off too! wh
accordingly some one did. It is likely they will join each other in the
flesh, and see if they can better themselves, after losing so much time
in either trying to labor out, or miserably pretending. to They have
both spent their best days for the enjoyments of this world, and are ten
times worse off for the opportunity they have had to prepare for the en
joyments of another — O that souls might never undertake, or th
they might abide.

29th There seems to be a commotion about something. Grove Wright & W
iam Denning are over here, they appear to feel heavy in heart — E. Ebenez
is sent for, E. Br. too, — something is to pay.
Now in the evening we are informed by E. Br what the matter is. He
informs us he has disagreeable news to tell us i.e. that John Dennin
has gone off to the world and taken with him Minerva Seaton!!

He said the reason why John came out so, was, because he ran against
the gift that was for him with respect to the Shenango Believers, as h
wished to have a society there, and so be their elder, but his elders thot not b
so he got unreconciled, lost his union, and then fell into disorderly union
with that woman. E. Br. exhorted us to take warning, said there was no dis
couragement to the faithful, "but I say, shame and confusion of face to the evil doe

He said he proposed to her that they'd better confess their condition, but she
then held him to it. "There (says he) was a helpmeet indeed. But brethren & sisters,
we are called to be helpmeets in the gospel, to strengthen each other in goodness" Wh

Sept. 1st. On sabbath day eve. the following letters were read to us, in meeting —

Copies of 2 letters, written by John Demming Jr. — just before he went to the world, — directed to E Nathaniel, to inform him why he went away — sealed and laid between his beds, where they were found next morning — they were without date or signatures.

No 1 — As the awful period has come that I am forced by necessity to change my home, I tho't it would be unmanly to not give some reason why I do so — The truth is, that the vehement affection which I have to Minerva has undone me. I have had to struggle for for life, but fondly hoped that some change would take place, which would save my credit — Her excessive kindness still increased my disease, and tho' not a word passed between us for years, yet, had it not been for my age, I should have known what it was in the outset, but I could not think her inclined to one of my age. But a letter which I found in my pocket last fall, opened to me the whole. It had no name to it, but I knew the hand, and warned her to do so no more: but being unwell, I went in to lay down, and she came in and sat on the bed and put her face to mine, and I flung my arm around her neck and kissed her! but nothing else took place at that time, neither have I ever gone any further since, but that has taken place a number of times where we met.

When the late change † was made, I proposed to her to confess it, but she said if I did she would quit immediately, and then I knew there would be no mercy for me; I know the shock is dreadful, but what can I do? — to stay here & be a curse is more so. O brethren and sisters instead of being stumbled take warning by my fall! O God! O God! what shall I do? ———

End of the first letter —

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† The young woman was changed from the 2d house where he lived, to the first house.

No. 2

O my awful condition! not one word was ever changed
between us about going to the world, till the late change was mad
and tho' nothing evil between us for some time, yet when Sam
Draper fell, the fire of hell waked up in my bosom, and burnt l
fire and brimstone: after the change, I told her I could live no lo
so; but must confeſs it and beg mercy. But she said, if I did,
she would run immediately. I tryed to persuade her, by telli
her that her ~~ca~~ cause was light to mine, and that the matter
not gone so far as many had and found forgiveneſs. She said th
was no need of confeſsing it, but could leave it and get along.
But I told her it was impoſsible unleſs the testimony was fal
but all was in vain, she insisted on going, rather than to confeſs
And my affections were so powerful, that I could not endure to h
her go alone into the open world, without Father or Mother, or even
friend on earth.

But what above all torments me is, the awful trouble which it m
bring upon all those that I love. — O how must they be shocked and disappoi
O how my bowels have trembled when I attempted to speak in meeti
It was by an extraordinary temptation laid before me in an unguarded m
ment; and that by one for whom I had the greatest affection, that the fat
stroke was struck which put an end to my happineſs.

Could any one in a state of rectitude, taste, but one hour, my h
they would never fall. But I fear that others will not take warn
But it would be a poor excuse for one to see a man under the senten
of death for murder, to go and do so too, because the other had set he
a bad example: — what will the young believers think? —
Lord have mercy! Lord have mercy! what shall I do? —
O Lord, protect the brethren and sisters from my awful conditi

My hell is greater than pen can discribe, or tongue expreſs —

End of the letters

"N.B. The first night after John went away, Grove Wright and William Domining went to see him. he still lamented his awful condition: and told them that his loss in the first place came by unreconciliation to the gift that was felt for him thro' the Ministry and his elders, and allowing his feelings to rise against them, which at length shut him out from the blessing and protection of God. They told him that they really tho't him too much of a man, to be swallowed up and carried away with his affections to a young woman.
"He told them that his manhood was all gone, there was no manhood there, he was undone forever!"

Extracted from a copy in Rufus Bishop's hand

What a striking scene is here exhibited! it is enough to chill the ~~[illegible]~~ blood & benumb the ~~[illegible]~~ nerves of a human being! Surely on hearing this, my heart was agitated, I was lost in amaze, & I could not retain the usual sensations of my own flesh and blood! — This opened a field of serious reflections to me; but nothing could I draw from any part of the malencholly event that atal weakend my faith, or that strengthened the prospects of indulging an evil nature. It is one more instance to confirm the truth of the gospel, that it will purge itself, that nothing can stand that exalts itself, or that leagues with carnal devices. Whoever he be that tramples upon the gift of God, and willfully opposes that order and manifestation from God, given for his protection, & does not recant, his mistake will fall, as certain as the decrees of day & night. The fatal destroyer can level the sturdy oak, as well as the young & tender saplin. There is no distinction of age, rank, privilege or tallent, for whoever does not subject themselves & maintain the cross, if they persist in their wickedness & voluntarily shut themselves out, they are gone forever. their righteousness is remembered no more.

Here opens a sure proof of the purity, truth, and unalterable substance of the gospel. When a soul falls from it, the cause is always to be seen, either before the seperation, in the time or manner of it or in the result, in the awful life that the creature betakes himself to. And it is commonly the case that such reprobates clearly evince the gauling wounds of their own consciences, their loss of civil confidence, that they are under the curse of soul & body, having not the usual morality of common sinners — and that they are

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forever spoilt for this world, having forfeited all right to happiness in an
No one ever departs with a justified conscience, or from a good reas
(except their unworthiness to remain), No do they [illegible] escape with a
honourable character in the sight of others, even in a moral sense –

Johns awful condition is a lesson of great instruction. He was
formerly counted a good believer, was much beloved and depended
upon, and that likely to ~~make~~ be an abiding and useful pillar; and
tho' he was an elder, a public speaker to the world, a gatherer of souls
the faith, and was quite forward in forward concerns, yet; when he
alted himself, lost his union ~~& [illegible]~~ fell from his rectitude, his former goodne
was of no service to him, and his great privilege & forward rank only
added to his condemnation.

How plainly his fall shows the danger of unreconci
iation and rebellion! how teaching the manner, in which he fell fr
one degree to another till he landed in destruction! He was natura
of rather a high spirit; & having as it were passed thro' the struggles
his nature as to acting, so that he stood on tolerable good ground, he un
doubtedly set himself some at rest, and being promoted measura
he felt able to be more and more promoted, & began as we may
see to aspire after greatness, to be more exalted into the ministerial
charge of other souls, as was evident from his striving to have a sep
arate order of ministration to the world, as was at Lebanon, and
then respecting the Shenango believers, in striving to have a So
ciety established there, proposing himself for their leader! His cal
culations being not approved by the elders, and he not being counted suitable for
such undertaking, his feelings rose against his elders & the gift they
felt for him, insomuch that he boldly opposed them, & he allowed
himself to fight against. Here he inevitably lost his union, and
the protection of God, so that he was left to himself. And as no one
we can remain long without relation some where, he must find
his to some one ground as he could not find it in the proper place,
in the spirit he possessed, he cherished a disorderly & fleshly union
with a female – Here was a fatal snare! Having got deeply into affe
tions

affections, as it were, before he knew it; he began to see his state and feel surprised, his conscience smote him, but his affections bound him, and increased to such a degree that he saw he was falling and that his case was deplorable unless he could some way find relief, and tho he had all a long fonly hope some way might open to "save his credit" he now saw himself on a poise, &, knowing the only way, he proposed to his lover to bring the matter forward, confess it, and seek union; but nay, she would not, she would go to the Devil first; he foresaw the awful consequence & his speedy ruin, and ~~[illegible]~~ strove to save himself,— but there he was, riveted in fetters which he could not break;

Now tormented with a guilty conscience, & harrassed with his faith, and feeling like a curse to himself & others, he saw he could not abide; and being so bound with his darling, he concluded to abscond. But as he knew the great disappointment it would be some, and how it might stumble weak or young believers, he left a statement in writing which may do much good yet. This manly deed was not dictated by an evil spirit, it will speak louder to the conviction of strangers & cavelers than all we can say of ourselves. This may prove some mitigation to his judgment, if he does not hereafter fight against the way of God, and I really hope he will not, for then he may find mercy some easier than otherways— But his portion must be vexation & misery, torment and damnation, for he once had his Lord's tallents, & abused it, and for the want of timely reformation, he lost it!

O John! where art thou now?! fallen! fallen into thyself, into thy own devices, even into thy own corrupt nature; good has forsaken thee, and thou art left a pray to infernal spirits, who will devour thee with torturing cruelty!— He who might have shone in glory like a pillar of Jasper, is now cast out, to be trodden under foot by the powers of darkness! But I leave thy ghastly appearance, & betake myself to the pleasant beauties of my gospel home.— Let my soul shun the lofty paths of the haughty, let me not taste their poisonous dainties but let me extract the strengthening sweets of humiliation from the

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bitter warnings before me: let me walk in the vallies of meekne and partake of living springs of purifying water that flow fast fr under the mountains of resolution. Amen —

In reading an old book on the subject of the "new birth" I foun this sentence " And we may find there is something in ev one, which is the soul's Delilah, that shaves its locks and betra its strength; and whilst this remains, it cannot effectually grow in the love of God, & conformity to Christ's death."

Thomas Bromley — p. 14.

How exactly does this apply to the case of souls in this da Surely, every one has some place or cause of weakness, some darling that is ever harrassing them. Here is the place to set a double guard. There may be many other foes, but this above all, must be destroyed, it is better to let some of the smaller ones escape for the present than to neglect this.

4 All Delilahs are not alike, but they all center to the sea of depravity, and the nearer they are to this the more dangerous. — O how plausible they will be! how reasonable, how fondling! But I think it is better to be to considerable disadvantage & inconvenience than to, be taken in with any of those idolizing Delilah

Sept: S. 7th: My natural brother James comes here to see H. & S. I have not seen him for near 20 years. I talk'd some with him about religion, but he feels whole, & therefore needs no physician; but he is as blind as darkness, as to the things of the gospel. I feel as willing Satan should have him as an other one, & as willing he should be saved. I felt no more relation to him than to any common sinners: I would not wish to gather him to our faith if I could til he is brought down to seek for himself

He is in such poor temporal circumstances, that he wante to be help'd some with old cloathing —

Sept. 8th. about 15 minutes before 3, Benjamin Bruce departed this life, after having been unable to get about much for two years, and wholly confined for upwards of one year & 7 months being unable to walk or stand, or to help himself much. He has had a very hard scene to pass thro, but has been quite patient, especially towards the last. He has always been much esteemed & beloved, has been a very useful member, and at his funeral was highly recommended, and we all felt thankful that he had so honorably finished his course, and was released from the sorrows of this world.

th. Philip Bartlet this day finished his course in this world and has gone before us into the regions unknown to us: at his funeral he was recommended as one who had sacrifised all for the gospel. He was blind many months before his death —

ctober 6th. 6th. Satturday night meeting, E Br. feels a gift to have us walk together, so we walk in classes from west to east.

13th. We walk in a circle, & the singers stand in the middle.

14th. Sabbath morn, we walk in a circle, and nearly all went together. The singers, in this manner, turn with the rest, facing the leaders of the band.

21st. Elder Peter & Dolly E. are here to see our new manner of devotion. E Br. says the ministry have spread this manner to the families round about us.

November, about the middle. Anthony B takes Josephus under his care, to learn the joiner's trade &c. I hope Josephus will do well, he is rather a rude boy and needs to be under good government. I think whoever takes care of children ought to be very careful how they themselves conduct, for it is very hard for precept to have more force with a child than example. I say, I think it next to impossible, in governing the young mind, to —

in [illegible]

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to cause his precepts to have more influence than his example.

And what renders it very difficult to bring up children pro
among us is, there are so many different ideas, of good conduct
so many manners of government, that consequently there are m
examples set before children that are improper for them t
follow. And children, being connected with the generality, se
the conduct and deportment that olders use among themse
which is often quite unsuitable for them to see. Hence, let t
caretaker be never so well qualified, it is very hard to keep ch
dren as they ought to be.

On these accounts it is, in my understanding, very necess
that whoever takes care of children, should endeavour to conduc
himself with blameless deportment, and take much pai
to avoid many things that might otherwise be suffered, on account of
the child: and that no one should take any government or
charge of it but in union with the proper care-taker: and
be very careful not to threaten any thing more than he can in
justice perform, which is no more than just to regulate the ch
in the absence of the tutor.

It is very necessary that no one should countenance the
child in any thing improper. Dislike should be manifest as
much as possible without speaking. By this means the chi
will perhaps not need much governing by any but his tuto

Those who have not the government of children shoul
notice their conduct as much out of their knowledge as con-
venient, and when they speak to them, ~~acquaint~~ refer to their tuto
✓ afterwards acquaint them
of what pass'd on both sides correctly. — Then the child may be u
der a regular discipline, & know what to depend upon, ✓ by seein
no bad ~~example~~ in their tutors, ~~would~~ and being disallowed to excu
themselves by that of others, they ~~will~~ may easily grow into good character

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ov.r 27th Giles Avery came to live at the 2nd Orders.

29th Phineas & Benjamin Gates came here to live —

These boys are very young, and it will require many years to bring them to be useful, & we must be patient a long while before we can tell whether they will finally abide with us & be good member or not. There are many feelings among us respecting taking in such young children into the heart of the Church before they have been proved back of us. But I heard E Br say that Mother spake towards the last of her days that she saw no other way but that we must raise our own children. This I have good reason to believe was Mother's sense, & it is now the prevailing sense of the influential part of the Church, and that, for these reasons. — It would be hard for orders back of us to take in children, bring them up, and have all the trouble and concern of them till they were old enough to show what they were, & then for us to go and take the best of them away after they had just became useful, leaving only the poorest for their dependence in future years. Moreover we are more able in temporal circumstances. Another thing is, it is difficult to find a suitable place among scattered families to bring up children as we wish to have them brot up. I believe it may be justly observed that children out of the Church are not under that protection, and are not so likely to make good believers as those in the Church. It is difficult to tell by counting numbers, but we may rationally suppose that where there is more union, order & regularity, there is more protection from evil. It is true that by taking children as they may come to us, we stand a chance to lose many of them that prove unfaithful. And considering that if we take children from back families, we should

in incurring

expect the best; (for who would suppose that they turn us off with poor fruit, & be required ~~at the~~ afterwards to follow the example of unfaithful members in an order before them?) It wo seem to our advantage not to bring up many young children am us. But as it is unjust to live on others, or deprive them of t fruit of their own labor, we must suffer the inconvenien and do the best we can —

December 12th. Pursuant to the governor's request, we keep that da as a day of thanksgiving for the goodness of God, and to pray for the continuance of his mercy to us. Furthermore we attend to the gift of opening our minds.

E. Br. speaks of the necessity of the gift, that our former Parent & Elders always considered it needful that ~~that~~ there should be a purging work one in a year, that all might have an opportunity to put away their own faults, strip off all that was a de riment to their travel, and ~~be forgiven~~ to set out with new resolution to live a more Godly life the following year — He desir that all might do the work of the Lord faithfully.

I have full faith in the gift and wish not to make light of it i any manner. Some may say what need is there of being cal upon to confess sins once in a year, when we so strongly hold to confessing our wrongs directly after being overcome? But the case is plain to me. Who is there that feels himself perfect, that has wisdom allways to foresee the evil? Who can always walk exactly according to his faith — that has no difficulties, — that d not need to correct himself sometimes? Even supposing a pe son never committed any actual sin, yet such a one might have faults; and there is no mortal but that at times aught to fe his or her own frailty in the sight of God.

Any soul that does not feel humility enough to acknowledge any fault as publickly as he committed it; or to bring to light any wrong done in the body to those who are in the body, ~~to those who are in the body~~, cannot merit the forgiveness of God.

The spirit that leads one to confess a fault, is directly opposite to that which leads him to commit a fault. — Every one will possess one of these or the other.

It is evident that when a soul is waked up in his conscience, an closely examines himself, he will see many things to be wrong that he could not possibly sense to be so, in a common state of sense —

I believe it is very necessary for me to be particularly waked up once in a while, that I do not lose my sight of the way of God, — that I do not loose my zeal, and get bound in darkness: there-fore I feel willing and count it a privilege to improve in every gift manifested to keep my soul alive to God.

13th I heard to day that the believers at Hancock have very lately suffer'd loss by fire; having a woodshed containing about 50 cords of wood burnt! supposed to have taken fire by a spark —

6th morn. We have a very pleasant meeting, the ministry attend, David M speaks of the necessity of obtaining the gift of wisdom to guide us in our duty, to enable us to chose the right & refuse the wrong that we might be wise to overcome our enemies, to conquer the strong tyrant that we have set out to conquer. Another gift he recommended, is the spirit of keen hatred against all the flesh and all evil. that we might resist evil at the first appearance of it &c — &c —

E. Br. witnessed to the same, & desired to kneel down and pray for wisdom, manifests his feelings that we should be alive in the gospel and not be like amphibious creatures, living in two elements.

P. Ebenezer spake same, signifying his thankfulness for his privileges in assembling with us; exhorted us to be faithful to cleave to our elders, — He said that as we had lately had a priviilege to open our minds, we would now labor to fill up with good, observing that if we did not fill up with good, should gather evil. Rufus B. spake some signifying his thankfulness for that gift of God that was manifested, des ring to have a part. —

Eldress Ruth spake some, expressing her thankfulness, especia ly for her ~~past~~ privilege in former years - acknowledged th help she had received from many present; who had born with her in her youthful days, forgiven her for her fau & taught her the way of God. — She observed that in her late trials in parting with Mother, she had been comforte much by her friends who had prayed for her, & supported her in sorrow. She said she desired to be all the comfort & help to others ~~that she~~ could. —

She showed the spirit of meekness & charity, & than fulness. In her discourse she said she had felt Mothe great part of the time since her decease, & had been much comforted by it.

Thus I can truly say that we are blessed with a good ministry & good elders, who bear with us & fo us, comforting & strengthening us in the gospel. & striv -ing to help us along as fast & comfortably as they ca They are blessed with the gift of God, which they free minister to us.

Decr. 24th P.M. All the Elders, and Deacons in this society assem in our meeting room to consult upon building a new meeting house. and in the evening D M spake to us in meeting that it was concluded upon to build a new meeting house, th bigness of which was to be 65 feet by 80. — Nicholas B. Anthony B. & Amos Bishop were appointed to draw draughts of the building.— It is hoped that there may be something done, by way of beginning the building on or by the first of January 1822—

Dec.r 31st. N. B. An. B. & Am. B start to take a rout to Albany Waterford &c &c. in quest of information respecting the most proper manner of building such a house.

There are many ideas of the manner of building the M. H. some are for stone, some for wood, some for one form & some for another, and doubtleſs it will be some time before it gets settled.

Feb.y 11th. It is concluded to build the meeting house of wood & the brethren have started, a number of them, in search of timber. It is concluded to have a poarch on the south end— have a round roof, and have the house of the bigneſs first proposed.

It is likewise settled to lay aside building and repairing of other buildings, till the M. H. is finished.

The counsel in meeting is that we ought earnestly strive to conduct ourselves wisely & carefully before the world, and among other orders: as the present undertaking will cause a great deal of connection with the world in getting timber &c. "The world" says E Br. "will undoubtedly use much freedom, and "talk idly & unguardedly, to see how far we would go with them in "vanity. But we ought to be Godly & careful in our dealings & conversation with them. I hear one of them lately say "we look up to you for justice" "and we ought to be careful & not mar their confidence in us"—

I have often tho't of our great oligation to conduct our selves carefully and wisely before the world, for we profeſs such a righteous life that they are continually watching to see if we do not contradict our profession by our works. I think we have suffecient affliction in enduring

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the opposition of mankind to us, on account of our religious te
which is a matter in which we cannot in conscience confo
to them, nor remove their displeasure at us, without mac
ing our credit with them in our moral conduct & temporal
affairs. I believe the readiest way to recommend our moral
character with the world, and to convince them of the trut
of our religious faith, will be to show them that we do
1822 really maintain an honest, just & righteous dealing between
man and man.

It feels awful to think that any of our profession would be
unjustly or do or say any thing contrary to a gospel spirit, an
thereby give occasion for the adversary to speak reproachfully, I
say such a one ought to retract his error as publicly as he com
mitted it, and wipe the blot from the name of a Shaker.

Feby 24th The ministry attended our meeting ~~our meeting~~,
E. Br. spake some of our labouring to be in the spirit, that w
we may be in union, and not be divided, one against the other.
E. Ebenezer spake considerable, exhorting us to be peace makers, to
subject to the way of God, and to our elders. He said no soul co
rise against his elders & be guiltless. They that feel or speak against
their elders out of order, will certainly loose the blessing of God.
He said there was a door opened that if we saw sin in our elders
or were tried with them, for us to open our minds in the order
of God.— He spake very seriously and soundly, warning us
not to rise against those who were annointed to watch over us.
Br Rufus spake a few words, chiefly referring to what Mother once
said, i.e. that in another world every one would be gathered to
just such as themselves, ~~the~~ souls would be gathered to those they
most resembled. Then, says he, how important it is that we all

labor to be good, to be peace makers. We all want good company, we want to be with such as are agreeable; then let us labor to be agreeable, let us strive to be like those we wish to be with." &c &c

pril 7th. Last evening & this morning all the youth from Henry Y. down to Daniel B. in conformity to E. Br's gift for us, spake our faith and determination in meeting. Last monday evening E Br said he felt a gift for the youth to come forward & bear a testimony. & those who chose, he said might write & so read it; accordintly most of the sisters wrot & read it; & some of the brethren.

For my future satisfaction I will here state what I said.

"Kind elders, brethren & sisters, I am sensible that I am blest with a great privilege in this Church, to learn the way of God, and enjoy the blessings of the gospel and I feel thankful according to my measure. I kindly thank you all for your love & kindness to me. I know that without the help & kindness of those before me, I should be a poor creature. And I hope & pray that I may always keep the gospel, that I may stand faithful, if my life should be spared, when many old believers who have gone thro sorrow & tribulation, have left this world. And I hope never to disappoint any one, or to be the means of your loosing your labors for me. And tho' I suppose you chiefly know what my faith is, yet I believe it is my duty at this time to speak boldly of my faith & determination, which is To take up a square cross against the lust of the flesh, the lust of the eye, & the pride of my evil nature

2. To be subject to my elders.
If I get overcome with sin to confess it before I sleep —
To show respect & give place to my superiors —
To be condescending & agreeable to my equals, and all my brethren & sisters
To be kind and examplary to my youngers.
To be strict to keep every order.
To take up my cross against vanity & folly

To think less of myself & more of others.
To fulfill all my duties with cheerfulness & punctuali
To strive to walk worthy of a good union with my brethre
& sisters & not seek a disorderly union.
And to treasure up & keep every gift of God that is given for us

And now I solemnly promise in the presence of God & his witnesses that I will keep this, my faith & determinati so long as I live in this world: But if I forget this, then let m right hand forget her cunning; and let my tongue cleave to t roof of my mouth, if I perfer not the gospel above my chief joy

All the youth expressed a faith the same in substance of the above; some were quite affected when speaking & readin The gift gives great satisfaction, & will, without doubt, have a good effect.

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What gave rise to the gift was this, Garret L at the commence ment of this year wrote his determination & promised himself to read it loud to himself every day thro this year. E Br found it out some time ago & it worked in his feelings, till lately, he desired Garret to speak it in meeting: then he felt this gift for the rest of the youth. Some I suppose rather reflected upon Garret; but I saw ~~it so~~ his piece some time ago, & loved him for it. I believ it is right to contrive means to keep our faith alive.

April 14th E Br has a gift for us this morning to introduce a change of devotion, which is for the singers to stand in the middle & the brethren & sisters to place themselves in a circle, and at the high part of the tune to advance forward in the circle, & then in the low part to turn facing the singers & dance in our places—
"I have a feeling to try it (says he) & if we get beat, we can shake"!
So we tryed it & found it very beautiful. It looked like the worshi of the heavenly host. It was solemn & joyful to see the brethren & sister advancing. O how happy they looked, how beautiful. Surely sai

I to myself. how mean are all earthly joys, how trifling are all the little trials which we have to pass thro in finding such spiritual comforts, such reviving glories which the gospel opens to our souls. How sublime the tho't, how encouraging the anticipation that we are immortal souls, capable of enjoying the beatitues of heaven, and sharing inexpressible glories in the mansions of felicity, praising God in the happified presence of each other. Yea to think that I may by faithfulness yet behold these wonderful works of their God in their full glory, my soul is swallowed up in thankfulness to the author of my existance. —

May — * About the forepart of this month a meeting is called to agree what form to make the M H roof, and it is concluded to make a straight peeked roof. — There are many feelings — some to build it a round roof & cover it with boards bent round & matched together — some to build it round & cover it with tin, which manner was nearly chosen, as the tin would cost but little more than the bare shingles, but it was finally agreed to make it straight & shingle it. In consequence of which the calculations for getting boards at lake Champlain, falls thro' & letters are wrote to men who have been partly agreed with for timber — that we shall not contract for any timber of them. Nicholas B. & Amos B. have been up that way & found that we could have as much timber rafted down the river as we wish also that there are hundreds of acres of well timbered land that we might purchas for 5 dollars an acre. This appears to many of us a good chance for securing plenty of timber for time to come, & one side of this it appears timber will soon be very scarce. But it seems our deacons do not think proper to buy any there at this timber. But I fear the rising generation may yet lament that so good a chance as this could not have been improved, for we may yet have to pay dear for our building timber —

May 16th. 1822.

Levi & I, Anna Mattherson, Desire Sanford & Anna Clark, start for a visit to Watervliet — # 17th. we saw the elders, & went ro same among the first order — I went to the south house a little w

18th. We went to the 2 order — staid there all day.

Sab. 19th. We went to meeting, Oliver Prentice & Ezekiel Copley sp P.M we visited the first order —

m. 20th. We went to Schenectady; saw my Mother! She wa midling rational, seemed to be as comfortable as could be expected I left the value of 1s 6 with or for her, a snuff box & filled, an orange & lemon & the rest in money. Harmonious Vedder, her guardian, seemed to be very kind to her, & friendly to me. — From thence we we to the river farm — there is a pretty situation.

21st. We visited the 2d family, Am. at the South house & P.M at E Br. Joseph's. it rained considerably this day. — In the evening I went down & looked over some clock tools, took such as I thot for which I am endebted to my adopted Mother Molly, one whom I greatly esteem, respect & love. See next page *

22nd. I went with Br. Seth into Albany to get some artic

23rd. Now after having a very comfortable visit, & finding them in a good & prosperous condition, having renewed our social tie of love freedom & friendship with them, we again turn our faces for home, where we hope ever to maintain our relati & privilege [redacted]

Sabbath 26th. The ministry attend our meeting, and as the nex day was appointed for them to start on a journey to all the eas tern Churches they all spake a few words to us. E. Ebenezer exhort ed us to remain stedfast in the gospel. Said that in order to have the blessing of God we must keep his laws and commandments.

Richard Bowser, being sickly also went to stay a little.

He said he desired we would keep close union & submission to our elders. — ~~Hannah spake~~ he also desired our rememberance & blessing while on their journey — The ~~eldt~~ spake desiring our prayers & rememberance, thanking us for our past favours, &c &c

Then we all walked out into the orchard, marching after a tune, after we had been there a few minutes the 2d: order met with us; & we sung & danced — then struck up the children of the latter day which just reached home — Our worst difficulty was, the wind blowed some, & we could not keep so regular in our singing as we might wish.

I would mention a remarkable instance which Molly told me was a real fact, which took place a few weeks ago, and tho she was the only person knowing to it, & it was quite mysterious, yet I do believe it true, for I am confident she speaks the truth — the case was, She lost her thimble some weeks ago & had made much search after it, but nothing could be found of it — after much examination & hunting she finally dispaired of finding it — One day as she sat in her room no mortal being present, she of a sudden saw her thimble descending down before her (which at first sight was about knee high,) & gradually settled down till it sat fairly on the floor before her, which was as evidently & as plainly seen as if a person sat it down, & plainer, for there was nothing to hide the whole appearance of the thimble, when it lodged on the floor she took it up & has used it ever since!

This she affirms was a real fact, & I doubt not but some good angel conveyed it there to her. — altho this is a small thing, yet it is very remarkable —

3: The evening meeting after we came home, after singing a hymn E B proposed to sing some good song & we would turn round ~~and~~ sing, which we did, turning round once to the song once: this looked very pleasant

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June, 1822 —

1st or 8th Evening meeting E.Br. speaks to have a tune sung fo
us to march out to our respective rooms. — 11th Richad B. returne
22d: Eve'ng E.Br. speaks considerable on the subject of folly, quotes
10, 1st vr. of Eccl. Speaks of finding fault carelessly, where one is not co
cerned, speaking against what is tht b'st by thse in car; & of giving
way to vanity before back orders. &c &c.

30th: E.B. spake of the sense of this order, being "strong as a host" in
power, determination & zeal, but signifies that we lacked the
fear of God. He said a soul might be braced up with power & fe
the flowings of the gifts of God & thro' lack of this necessary gift m
the point & not make a good use of the gifts of God, but feeling
well, get careless & get ensnared in some evil. He said the de
would be very apt to lay snares in that sort, to take one in
some evil after feeling the gifts of God. But such as gave wa
to folly, after tasting the good things of the gospel, would go & give
way to their fleshly nature, to intemperance, folly or lust: it w
very foolish — He said his faith was that those who were
faithful in this day, would be benefited by the sufferings of th
& by the union of the righteous — they would be saved by mer
But those who fell away, backslid & denyed their faith by sinn
they would have to be saved by fire — by tribulation, as was th
case with those who had left the way of God, if they had unio
& freedom shown them they would lose their protection & fall in
the flesh again. therefore it was our duty to stand faithful.
Then he desired to kneel down & repent, that we might was
away the stains of folly & wrong.

This was a serious mattr with me fr I cinsdird tht I was fl·
·v·r·e·n· m·r· or l·f·. M· fl·sh·l n·t·r· ·s d·c·i·ng & I h·v· s l·ttl· p·w·r ·
t tht I h·v· t ~~[illegible]~~ c·nf·ss m· f·lts. ·s f·r s·m·t·m·s h·w I still c·m· out,
I fear th·t by being blinded I shall weary the patience of God by giving way little
little till I loose the day of mercy. But I mean to overcome & not give

Sabbath 7th. P.M. Meeting, the Office Deacons attend our meeting. E Br speaks of a gift he felt last night — whether he was asleep or awake he did not know, but he sensed himself in a large assembly who all wore crowns and they sung the "Lamb's war", and after singing they all put their hands upon the top of their heads to see if their crowns were on rightly. This he said felt like a token that the people of God ought all to have crowns of glory on their heads, reigning over all evil, and that we ought often feel to see if our crowns are properly on — So he felt it would be well for us to sing our anthem "the Lamb's war" and after singing to put our hands up in imitation of what he saw.

This is but an outward sign, but I think it clearly shows how strict we ought to be, to maintain our warfare, & keep the victory over an evil nature —

July-23: William Seeley goes to live at Watervliet — h chs t g f hmslf sm tim g; bt gt ff f th nt n: & nw the ministr think t bst. bfr h wnt h gv Lctt hr rdrs h w t d, wh t d d nt gr with th flings f th ministr &c — S thy hv snt hm ff t W, to live with his fthr

30th. about this time there has been much labor about the M.H. The workmen & many others are quite dissatisfied to have it a flat Street roof, So it is considered & after Stephen M. & then N B, and B.L. Anthony B. went to Albany to see various workmen & to see tin roofs, the ministry & elders in counsel, agree to recall the past conclusion, and have the M.H. made with a round roof & covered with tin. August 1822.

18th. We understand by William Seeley who came from Watervliet yesterday that they had a very heavy hail storm, which, tho favourable at first, before it finished, it broke out about 600 lights of glass! — Wllm cm dwn n fst & wnt t — bck rdrs, it is sppsd to b t sm wy t gt in sm whr in ths prts. —

Last sabbath, I think, some annonomous books were found in our west privy written by one Dean — they contain the most rediculous sarcasms against our faith & doctrine —

~~September~~ 1822 — August.

m. 26th Anna Cogswell returns from the north house to live here: her place there being supplied by Betsey Hastings from Watervliet — A.C. D (–) with J.T.

Sepr 11th W. undrstnd tht E Pith s vr sck, & t s tht bst fr Eliab H to g s ccrdngl Eliab & Mart H. Rebecca M & Cynthia H start t g

Sep 16th — his vnng Dvd M spk n — Sbjct f strvg t hv wsd t drct us n r gsfth. H sd thr nvr ws tim whn w ndd m wsdm thn nw snc t chrch ws gthrd, bng s cnctd with thr rdrs n r tmprl cncrns. H sd othr rdrs wld b cntnall lkng t s hw w cndctd, whthr w kpt th fr f Gd. Tht this wh wr bck f s wr lkng fr smth, n wr nt qut prfct, & w ght t b vry crfl nt t thr n stmbl blcks n thr wy. H bsrvd tht w wr lwys tght to bls Gd; Bt sys h, hw shll w bls Gd f w d nt bls hm whr h W ght to bls ch thr in ll w d. f w trn r ft, gnst ths w r lbrng t bld p — chrch & — wy f Gd w cnt hv — blsng f Gd. Th cn n n g n n his wn wy & d as h plss, w mst d all w d n nn. Whv mny gfts & rglt by r gfts t n nr prfct th w r, & r gfts mst b trd by — Stndrd: whch is — unn whn w g fth n nn & r gfts r grd w my hv blsg & c oo—

Observtns. t tly s gt bkn tm with s n this dys: thr s mny cnctd tgthr, frm t rdrs f ll dgrs n fth & gs & thr r s mny pnns & minds bt — wrk tht t mks t hrd t kn wht t d. And wht mks t mr dfclt, thr s no n l h wmn to tk — chrg f ch prtclr brnch f bsns. Th chf cr flls pn N.B. n t lst h tks t pn hm. Bt I think tht t nvr cn b s rght t hv ll — cr vstd n n t mstr f brnch i think ght t b prsnt t — wrk & tk the chrg f his wn bsns. I think t s mpssbl fr n min t hiv sffc'nt wsdm t right vrythi I shld b wi-llng, f • wi • frmin n kim • shld b willi t hiv • cnslr, ndd • shld chz t, bt • shld nt chz 1 tht wld fl • dvind n al mttrs t hiv • rit t sy jst hw it shld b. • blv - prpr edr n • chrch rla is t hiv an Edr r frmin in ery brnch, & tht his wrd & jdge n mn with - Edrs, dens &c shld b tndd t.

October; about the forepart Bradish D. goes off, with his wife Candice & Philander

About the 15th Barnard Miller, his wife & little Elsina their child go off—

Thes 2 mn hiv vr bn rmrkd fr thr bjnss, & shfl chrctr. Thus w s thi this wh r nfthf n - wrtcous mmn, cnt nhrt - tr ricks.

Latter part of this month, I think - 22 Henry Spincr g's off t - wrld.

It's sd tht hi gt vrcm with drink' t mch edr, a trick which hi hd bn smi sbjct to.

26th Eldr Br. spiks consdrab f tmprnc n - use f cdr & spritos lqr spks f - vl cnsqnc's f gt wy t ntmprnc tht n hd grn ths wk by gt vrcm with his fitt. — Spiks gnst this wh r yng gl'nt a prctc f drink' smik' &c. think' t b mn b - mns.

We hiv hrd that Bradish has bn bck sinc hi went off, & hi prtnds nt to hiv gvn up his fth, but dsrs t b prtctd!! — So blind hi's as t think he can trifl s with - wy f Gd, go off n his wn hd, tk his wf & child with him & yt think to etin a rila!! —

27th I tk mi ple in mt' n - 2 rnk, - 1st frm - fr nd, n th cent f 8"— • A B n - frnt rnk nxt bi - [illegible] d'ens —

Thr s lso sm change amongthe youth, G D T C D E L. — This gs f G D W's ckt r nt yt piled n rdr. But I hve lnkt wndrd why sm f thm wr nt plcd inchase by this tm. Bt - Lrs I sps hw wht s bst. It s lkly sm f th yth feel smm. dsppntd tht thy r kpt bck s lng. ndd I hv hrd n spk f t. Bt I think 1's thr wsdm to b crfl not t fl nxious & frwrd bt sch this. It shws gd fth not t b forwrd, spcily n mtrs f promotion, fr t is a tr sign f a troublsome mmbr t b we rnt bfr — gift & pshd msslf fr ward. Fr my prt I wil rmmbr tht thi gft ntirly stopd & n mxiety abount thng t PC wh n prtente 2 fg. & I always gt lng cmfrta n s fel —— ——

Novr — forepart — Henry Spnr ftr much prplxity, gets back again — #

Novr 3d. D. Ps. hs a gft t — yng, undr — g f bt 16. in — Atl. nit t cld thm t pile thmslvs n rdr b two-ranks. Tld thm st a sng, shk — knl dn &c &c — & spke t thm f bdnc hw nesssry obedience ws. This I tht ws a gd gft. If children cld lrn tr obdnc, how esy t wld b fr thm t gt al here esy to gn unin, how esy t sbjct t rdr whn gvn up.

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Whr thr s tr obdnc, thr s conformity, smplcty, stsfctn & pc. Whr thr s nt — spirit f bdnc thr s n cnfrmity, whr thr s n cnfty, thr s n rdr, whr thr s n rdr thr s cnfsion, whr thr is cnfsn thr is dsstsfction & strif. O tht ths wh r yng cld lrn — gr f obdnc: thy wd thn b wlg t gv p thr own wys & d s thy wr lght by thr spirs.

Nov: 7th. To day David H. R. Pelham, H. Hmond go down to crt Mrshl, to gv reasons why w hv nglctd mltry dty. But thy rfus to excuse us from fines, & being convinced tht thy can't gt at — consecrated prprty, thy sy thy shl take t bodies — so on the morrow, thy shl issue warrants.

8th & 9th. We spos thy have sentenced us to jail, for Bill Tryon & Warner are round about here considerable, & how many more we d nt know. I believe they have on their roll, about 16 of believers, & the fine is generally 2 dlrs apiece. but we mean nt to pay a cnt. We mean to keep out of their way if possible, but if they take us to jail we wil make the bst w cn f it. They hv 5 names in — fist ordr viz Nathan W. Henry Y. Isaac Y. Garret & & John Dean. I believe they wll nt b abl t hrm us much. I believe if thy are suffrd to afflict us some it will finaly prv fr go

December. He goes off the second time & probably it is the last time.

It is my real & hearty desire that there may be nothing paid on my acount if we give up now we may always expect to. We never shal fr ourslvs, unls we sometimes set down our feet & stand to it, tht we wil nt pay a cent & if thy shld take any f s t jl, they wil b ashamed fit & git 'mng themslvs, tt thy wil gv 's up.

If I gv p my property t Gd I blv t 's my rt t frbd any frm gvt 't t -dvl. & it is hrd t rincl mi flt t blv t 's rt fr any athrity t gv - cnsrtd property t - ns f miltry rgim, witht - cnsnt f thr cnsrnd. Nvr-ls, I cn cnfrm t whtvr - Ld thr think bst. I think t 's mtr tht mit ca's a grt cnfs n - cht, if we ar nt cft; & we must cnfrm nigh to kp unin.

Thr r, as I my sy 2 prts 'mng us, 1 's fr stndt + mtr ot & nt py lt - cnsqncs b wht thy my, & anthr is fr pyt.
Nw f we gt too mch st in or flt & sy a grt dl bt it, w my brt lss on wrslvs, but f w ar carft & mind or own bsns, w gt alng withot mch dfclty.

10th On Sbbth E Br & G L strt fr Wtrvlt. E Br 's spsd his bsns imprtnt bsns t ttnd t 's to s - minstry abt - G L hs bsns t Albny — 12th E Br cms hm, & lvs Garit there.

15th Nathan Slosson comes down from Watervlt & brings 's joyf news - ie that the governor has releasd us from the requirements of the court M. Ward Carter, happening to be in Albany, saw the Governor, & mentioned what was going on among us here, & he was much displeased with it. This seemed to open a way for getting our liberty. So the ministry being there think best for Garret & Nathan Sl. to go & see the gov & give him a proper statement in writg. accordly they went, on this morn (ie 15) & the G. was ~~very~~ frendly & gv ordrs in writg to the judge Adt to give orders to - comandt officers of our town to desist from troublg us any farther & if they had received any fines of us, to give them back immediately

December 1st 1822.

On the 24th of November Sabth morn: E. Br. spake of a gift that he felt that morn, i.e. he felt the power of God, in the manner of the operation of a buz; he felt it draw his hands together, with a springy motion, like playing on a buz: & it open'd to him that it represented our different concerns, the temporal & spiritual: one drew our senses apart & the other was as a spring to draw us back &c &c. — So he desired us to unite with him in the motion of playing on a buz which we did.

To day (ie Decr first) The ministry attend our meet & E. Br. feels to have us all unite in play'g on – buz, & as we motion, to all say whirl, whirl. This was quite a little & mortify'g gift & it is such as – Lords choose, that it may simplify – sense.

Thri hs bn cnsdrbl cnvrstn f lt mng a nmbr f – brthrn cncrn'g – dvl & hv flt s sprs, as mch ntrstd n t as my. bt our cnvrstn hs bn cnsdrbl cmn, & hrd by mny tht hv flt gt gnst t. & sm; thnk lkly, hv spkn to – Ldrs abt it & E. Br. spk t m – thr night, abt tlk'g f – dvl & – rgn f gd & vl, sayg he tht I hd nvr sns thn to sprd my tm tlk'g with Jhn M. &t. – &c &c I tk t kindly, & tld him I wld rfrn n ftr. — he said, however he cnsidrd the idea that thr ws n slf xistnt Dvl, as a heretical sense &c But snce that he hs hrd mre frm various wys abt our tlk'g f – sbjct & h hs bn rprvd t n mtt & spkn vry dmntv f sch thgs. nsmch tht I hd a strgl t kp from flg smwht gnst U. P. Fr I hd bn cautious n my tlk'g n the sbjct & flt s tht I ws n – sd f trth & rsn & ws opposd thos wh wr rthr prjdg & ngrnt. Fr t sprd s th thr ws n vl sprt & a kind t wrk & s th. I shd s t wr ygrnt. But however I believe I shall gt mr good than hrt from our conversations for t confirms my faith to reject the evil & chose the good, & strengthens me to at all times seperate the evil from the good. I cannot alter my sentiment that good & evil never were united, that no evil ever flowed from God, & that consequently there must been eternaly a self excistant source from evil sprang, & let others say what they will I believe they will yet have to acknowledge that God is nothing but love & goodness, & that no evil ever came from him.

S. G.

December 8th 1822.

Sabath day. E Br spake that — ministry proposed to have the believers in these parts speak of the ordes, rits & rigilations of church.

15th. The brethren & sisters get thro' speaking orders &c — The elders, this morn spake considerable of — good effects of wholesome order; its being a wall of protection to us, and a safe pilot to guide our feet that we do not stray. — D M spake of their being as lamps to guide us in the dark. He said we had order in almost every thing, so that we may know what to do & not miss the point in any thing we do. *

16th eve. we hd the read'g of some letters from old Enfield, treating of — great sufferings they had gone thr' in sickness; but they seem to be now on a mend. an anthem, given by inspiration, was also with — letters from E. There was one letter from Union V. Stating their progress in building for years past & present, it was a time of health & prosperity there —

18th eve. E Br spake some more on order, express'd his satisfaction in the past labour. And now he says it will be a good time to attend to opening our minds, so as to be perfectly free & ready to start anew for another year.

19th Our order attend to day to said gift, and they are so expeditious, that they get nearly thro'.

For [illegible]
[illegible]
[illegible]

22nd Sabth morn The ministry attend our meet'g and all the elders spake to us. D M spake in confirmation of what was spoken last night, of filling up that which is good, with heavenly love & union; he said he felt concerned particularly f— yng, that they might learn to be wise, when they are purged from evil, to be careful what they fill up with, that they ought to fill up with

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* E.B. made a very worthy remark, respect'g heavenly love & union; He said he felt a particular gift of heavenly love & union, he hd bn hear'g of faults & difficulties & got weigh'd down, but when he felt the gift, he felt released. He said let one get bewildered & darkness, under doubts & fears, & any thing that besets us, yet heav'n love & un. will disperse it all &c

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262a/

R.S. B.Dm. A.J. H.M E.B.
H.D.W. J.C. A.M P.T. D.M
P.P. J.C. D.S H.G. J.T
B.H L.C. M.M I.G. J.B
—— W.T. F.H J.W. N.W
E.T. J.M J.Sp. H.G.
L.C J.St. G.T. E.H
C.C. J.D. M.H A.B
J.S. G.D.W. G.L. D.W
D.H D.B. G.D.W. N.B

E.S. L.M. M.B. P.Cl. H.T.
O.S A.C A.M. S.S. S.T.
T.G. J.K. E.Bl. P.H L.B.
C.H. S.B T.Cl. C.T. M.M.
M.B B.B B.M R.Cl.
J.B L.C. C.D. Z.C.
R.M. P.W. D.S. U.B.
P.C. J.Sm. S.C. S.D
A.V. P.L. E.L. R.S.
L.M L.Cl. A.C. M.D.W.
H.S. E.B. H.S. B.C.

December
22d 1822 —

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He also spake a
lamps burn unnecessa gi
who had talents given som
did not. Now, (says he,) I consider time as a talent, which every one ought to carefully improve. But they who waste their precious time, are like the 5 foolish virgins, who took oil in their lamps, but behold when the bridegroom came, their lamps were out because they had wasted their oil. So every one that is careless wil b found wanting, because they have not kept their lamps trimmed & burning. So let us be watchful & make a prudent use of the talents that God has given us" ——

23d: About this time, there is a proposal to send some butter as a present to Old Enfield: accord'ly there is considerable gathered in these parts and sent on —— They have had a very serious seige of sickness down there, & it is (justly) thot to be our duty to sympathise as far as we consistently can ——

The fore part of this month, the Harvard people made a present to us of old for-meat house, & we have in return made a little present of new cloths, such as we could spare ——

love, but they ought to be careful what love it is, that it is not a love to exceed in greatness, to exceed in wit & cunning expressions; but every one ought to love & labour to exceed in simplicity, kindness, gentleness & good will &c &c - to leave the old & be filled up with - new - &c &c

Rufus B spake some, and mostly to - young: he exhorted us to be very faithful to overcome our evil nature, while young, for when we became old & ~~the~~ powers of our bodies & minds were decayed & gone, our evil natures would then prey upon us, & get the advantage of us, but if we were faithful to subdue our passions while young, it would be easier for us when advanced in age. &c ———

E. Br. confirmed what had been said; & spake of the importance of fil' up with - new & leaving - old thing, of treasur' up heavenly love & union &c

He also spake of a sensation he felt this morn' — He said he saw a lamp burn' unnecessarily, and a sense struck him of the ten virgins who had talents given them, & some wisely improved them & some did not. Now, (says he,) I consider time as a talent, which every one ought to carefully improve. But they who waste their precious time, are like the 5 foolish virgins, who took oil in their lamps, but behold when the bridegroom came, their lamps were out because they had wasted their oil. So every one that is careless wil b found wanting, because they have not kept their lamps trimmed & burning. So let us be watchful & make a prudent use of the talents that God has given us" ———

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December 29th 1822 —

Sabath morn' E Br. came forth in a gift which he felt yesterday. He said that for two or three days past he had felt great tribulation & darkness. While contemplating on the state of things & considering what allowance to make for the dispositions of such a one & such a one, how much for such a disposition, & how much for such &c — how much for lust & affection, how much for pride, how much for appetite, how much for anger, unreconciliation &c &c — & he could feel no satisfaction, the way of God seemed shut up, the gospel seemd at an end — But when he came to turn his sense & feel after the gospel, the order of God, & considered the order that Christ left his deciples, he felt the way open, it came plain to him, & he felt a gift, And the sum & substance of the gift was **strength**, and power over every th' that was evil. It was to make no provision for any thing that was wrong, no allowance atal for this or that failing or evil disposition. Christs order to his followers was be ye perfect, & he never left any other precept, or made any allowance for sin, but it was be ye perfect as your heavenly father is perfect.

He said he had not felt satisfied that we had yet received gift sufficient for our new year's start, & he felt that this was the gift for us all to take hold of strength, & keep an overcoming power over every evil. To set our foot down & there stand in perfection & in the gift of God, perfecting holiness in the fear of God. And when the old tempter sought to overcome us to say get thee behind me satan, & reject him there & then. "In the apostles days" says he "the gospel was so depreciated & fallen so much short of true holiness, that the apostle says let every man have his own wife & every woman her own husband; & souls could be held in union who but partly lived up to the purity of the gospel. But now we are called to forsake all for Christ & come into complete victory. The end of the world is come upon us who are called into Christs second appearing, the end of all the ways of worldly fashions & evil passions. We are to make no allowance atal for any evil — It is written "the most holy purify themselves Our faith enjoins perfection — This is the faith that works by love, this is the faith that purifies the heart — This is the faith &c

"which the Church of God is built; now in this day of Christ 2 appea
"I feel that every one that takes hold of this gift, God will be with the
& they will have strength. But this is very different from the langu
of the old crooked nature which comes thro the the medium of that old wick
serpent, the devil & enemy of our souls— That says, O I cant be perfect; We must make allowance for the disposition of this one & that one" Ah, away with your folly and nonsense & pleadings. get away with you, you old scurf!—" He said he believed we had better unite & shake right into the gift, & not stop to palliate & query with your letter learning to see whether it coincides or not."— so we all spake powerfully——

David witnessed to the gift, he said it felt very precious to him & he desired we might all lay hold of the gift &c—

E. Ebenezer spake that he felt very thankful for the gift, & said the time is come for us to be perfect; we could not be as it was in past days when many that were unfaithful could be held in a measure of union; we must all be perfect & give no occasion to the adversary to get in. &c &c—

Rufus B spake a little, signify'g that the gift felt very refresh'g & he meant to have a share of it— He said if any felt as tho there must be an allowance made, he thot they ought to speak of it, & tell how much & in what & where &c &c ——

David S. spake & said he had often heard the young brethren say they never saw first Mother— this, (says he) is Mother, this is Mothers gospel, all who see & feel this ~~gospel~~ testimony, will see & feel first Mother—

Thus I felt much refreshed by hearing the word of God, it felt like a very precious gift, & one that I needed very much. I believe the only way for one to overcome evil is to reject it & make no allowance for it; for how can one forsake that which he justifies, & allows himself to practise? I believe it is my easier way to closely watch myself & allow myself to do nothing wrong—

January 1823.

Sbth mrn. — E Br. desired us to unite with him in the gift of sorrow & repentance. He said Christ was a man of sorw. & so did our first parents & Elders often feel great sorrw & repentance. They often taught us to humble ourselves & debase ourselves before God. He said we were cald to show forth our royal decent, & therefor it was our duty to humble ourselves & cry to God & repent before him —

He said some complaind that they could not hate the flesh, that if they could only ~~[illegible]~~ hate the flesh & their evil natures, they would warrent they never should get overcome. "Why, (says he) that is the very thing; and it opend to me this morn' what — reason was, it is because they do not repent. They who repent of their wrongs & shortcomings, they come right in union with Christ & receive the very spirit which is hatred & power against sin & the flesh" —

He said he sensed himself, last night, in an assembly of departed spirits, some he knew & some not; & they were exercised in this same gift; some flowd sweetly with repentance & some seemd to be more distant. —— & he believed it was the very gift for us now &c &c

16th A chng taks plc, of an imptint natur t me. viz. Dvd S. mivs ot f— tylrs shop, nt a littl upr room in wht w. cl — Marnivs tin box. He s thr to b acomdted bth fr lodg' & slp' & work

It may apr string t sm why such a chng s necsry, bt prhps I cn gv sm r:sns which my b enough fr satisfaction. Dvd his gt 1. b somwht agd & brkn & it is hrd fr hm to ndure this dotrbnes in — nl tht wl navoidbly hpn mng so many s oth in a rm, fr his trn s smwht critcl, & as he is awke s. s h. whn sleep, vry easily distrbd. And anthr tht s t rspcts — shp, I hv one by & t s altgthr prbabl tht I mst sn hav t adi of one or mr bt h. s s advncd in age & it s s hrd for him bi with noise & vnty, tht h. cn nt r:snably b expctd t ndur — cmpny of ~~[illegible]~~ children.

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January 16th 1823

I hve bn with Dvd nw nearly 16 years, (xcptt wht tm I was n n-tylrs shp) & I ws ndr his mediate cr fr 5 or 6 years, n wh tm I sbjctd t him & sbmtd t his wl, cnsdr'g t - ordr f Gd fr m & I spnd my mind t him prty stdily vry stedy nght. Wr I t drw his lkns & show his fl chractr, I shld b xpsd t hrt my o flts; bt I wl stt sm f - outlns. I always endvd him [illegible] He is easly mvd by wht dsp es him, is vry pln spkn & is nt ndwd with - mch wsdm as one might wish. But he has many good qualities. He is very spiritually minded honest & openhearted to - elders. Is a man of very clear & quick sight in spiri ual things, has a great faculty of ministration; easy to flow with gifts & ea to loose them & sink — never holds a grudge nor seeks for failings in oth (tho' very quick to see them & apt to speak of them). Sticks exceeding close to his pare (as he calls it) i.e. first Mother & Fr Joseph. Feels great claim & responsibility to what he received from them ([illegible]).

He was always remarkable zealous in his hand labours & zealous to do all he c for the support of the joint interest & his calling.

I hve bn a grt deal f, with & fr Dvd, tht which n mstl wl vr knw, but I w -lways hv frnd & hve std fr him & sought to mke t as easy fr him & others in with him, as possible. Bt mttrs seem t hve bn wrkt fr sm tm t b t- - bt along. I hve ftn tht tht I shld b gld t gt ot f - shp n hs acnt, bc t smd mpsbl t gve him stisfctn. Bt I spps wht gv - lst fetl spr t - along was a conversation btwn him & m lst wk, n which he xprsd grt ds stsfctn with m fr b's nglgnt n gt'g along with my wrk, & chat'g & spnd'g my tm out f my brnch, cst'g m f lrt'g thng nt gv'g him his rght & plc. &c &c &c n which mttrs I hd dn the bst I nw; & I mst own t flt grievous; I flt tm I spnd my mind t - Ldrs & tld them I dd nt fl abl to ndr t ny lngr, & I sw no prbblty f its b'g ny btr. Thy mditly endvd t & enctt this with many the circumstncs, thy the ministry & Dcns & Dcnss tht t bst fr him to mv. & - th' ws this dy fctd. & th I fl shrnd & sry tht sch a th' bcms ncsry yt I blve t wl b fr - bst; & tho n fl'g gnst Dvd, bt wsh him wl with l my hrt & th mny thks t bt t & rflct pn him yt I think rght t mk a bt f sch th's. I do nt fl ny enemy tht w b shl b lk Dvd whn w gt ld, or tht w shl b nd a pre- vsn. But I pray God grant us peace & prosperity in all our duty thro life — Amen

Singing - March 1st 1821

Looking out of the window
see Augt 17 - 1816

1818 Octr 25th - singing
" 30 B.Y. died -

1819 - Jany 2 Isaac Brown -

1816 Apl 9 hair caps -

Benjn Youngs died at ~~[illegible]~~ Ag 82
Octr 30 1818

Looking out at the window Augt 18 1816
Gingling the bell - Sept 14 - 1816
half an hour earlier - Sepr 15th 1817